AUGUST 1804.

ART. CXLIV. *Travels in China; containing Deſcriptions, Obſervations, and Compariſons, made and collected in the courſe of a ſhort Reſidence at the Imperial Palace of Yuen-min-Yuen; and on a ſubſequent Journey through the Country from Pekin to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be conſidered to hold in the Scale of civilized Nations. By John Barrow, Eſq. late Private Secretary to the Earl of Macartney, and one of his Suite as Ambaſſador from the King of Great Britain to the Emperor of China. Illuſtrated with ſeveral Engravings.* 4to. pp. 632; price 2 *l.* 12 *s.* 6 *d.* Cadell and Davies, London. 1804.

(Concluded from p. 445.)

FROM the account which we have already given of Mr. Barrow's Travels, we doubt not that our readers are ready to attend us in the farther conſideration of a work that contains ſo much information reſpecting a country but little known to Europeans. Our author devotes his fifth chapter to the purpoſe of deſcribing the manners and amuſements of the court, and to whatever is connected with the character and private life of the emperor, his eunuchs, and women.—The general complexion of the court is drawn, in the words of Lord Macartney, "as a ſingular mixture of oſtentatious hoſpitality and inbred ſuſpicion, ceremonious civility and real rudeneſs, ſhadowy complaiſance and ſubſtantial perverſeneſs." The pomp of Aſiatic grandeur is exhibited only at certain fixed feſtivals; ſuch as, the anniverſary of the emperor's birth-day, the commencement of a new year, the ceremonial of holding the plough, and the reception of foreign ambaſſadors. On theſe occaſions the number of great officers of ſtate, and their attendants, is almoſt incalculable. All are robed in the richeſt ſilks, embroidered with the moſt brilliant colours; and the order, ſilence, and ſolemnity with which they arrange and conduct themſelves, are the moſt commanding features on ſuch occaſions. On the birth-day, the Tartar princes and tributaries, and all the principal officers of government, are expected to be preſent. When attending the court, each courtier takes his meals alone in his ſolitary cell, on a ſmall

ſquare table, crowded with bowls of rice and various ſtews; without table-linen or napkins, without knife, fork, or ſpoon; a pair of ſmall ſticks, or quills of a porcupine, are the only ſubſtitutes for theſe convenient articles. Placing the bowl under his chin, with theſe he throws the rice into his mouth, and takes up the pieces of meat from his ſoup. Having finiſhed his lonely meal, he generally lies down to ſleep.

The account of the New-year's feſtival Mr. B. has taken, in part, from a MS journal of a gentleman connected with the Dutch embaſſy, and, in part, from Lord Macartney's deſcription: to theſe, he has added his own obſervations at the palace of Yuen-min-Yuen. With this part of the work the reader will be highly gratified, but its length will not allow us to copy it. Of the reigning emperor, who had, at the time of this embaſſy, attained to a great age, and who has ſince paid the debt of nature, Mr. B. informs us, that till his laſt illneſs he was accuſtomed to riſe at three o'clock in the morning, throughout the year, and ſeldom retired to his bed later than the ſetting of the ſun. This monarch imputed his uninterrupted health to his early riſing: in confirmation of this opinion, we are informed, that the reſult of numerous inquiries made by the late Lord Mansfield, with regard to the mode of living which very aged perſons had adopted, was, that no inference could be drawn from their intemperance or abſtemiouſneſs, but that all agreed in one point, that of being early riſers.

From the ſixth chapter, which relates to the language, literature, and fine arts; to the ſciences, mechanics, and ſtate of medicine in China; we might ſelect much that would intereſt perſons of various taſtes and talents: but we ſhall confine our extracts to thoſe parts which are deſcriptive of the ſkill which the Chineſe exhibit in the imitative arts, and of their genius for mechanics:

"The pride or the policy of the government affecting to deſpiſe any thing new or foreign, and the general want of encouragement to new inventions, however ingenious, have been greatly detrimental to the progreſs of the arts and manufactures. The people diſcover no want of genius to conceive, nor of dexterity to execute; and their imitative powers have always been acknowledged to be very great. Of the truth of this remark we had ſeveral inſtances at Yuen-min-Yuen. The complicated glaſs luſtres, conſiſting of ſeveral hundred pieces, were taken down, piece by piece, in the courſe of half an hour, by two Chineſe, who had never ſeen any thing of the kind before, and were put up again by them with equal facility; yet Mr. Parker thought it neceſſary for our mechanics to attend at his warehouſe ſeveral times, to ſee them taken down and again

again put together, in order to be able to manage the buſineſs on their arrival in China. A Chineſe undertook to cut a ſlip of glaſs from a large curved piece, intended to cover the great dome of the planetarium, after our two artificers had broken three ſimilar pieces in attempting to cut them with the help of the diamond.—The man performed it in private, nor could he be prevailed on to ſay in what manner he accompliſhed it. Being a little jagged along the margin, I ſuſpect it was not cut but fractured, perhaps by paſſing a heated iron over a line drawn with water, or ſome other fluid. It is well known that a Chineſe, in Canton, on being ſhewn an European watch, undertook, and ſucceeded, to make one like it, though he had never ſeen any thing of the kind before; but it was neceſſary to furniſh him with a main-ſpring, which he could not make: and they now fabricate in Canton, as well as in London, and at one-third of the expence, all thoſe ingenious pieces of mechaniſm which at one time were ſent to China, in ſuch vaſt quantities, from the repoſitories of Coxe and Merlin. The mind of a Chineſe is quick and apprehenſive, and his ſmall delicate hands are formed for the execution of neat work:——Of all the mechanical arts, that in which they ſeem to have attained the higheſt degree of perfection, is the cutting of ivory. In this branch they ſtand unrivalled, even at Birmingham, that great nurſery of the arts and manufactures, where, I underſtand, it has been attempted by means of a machine to cut ivory fans and other articles, in imitation of thoſe of the Chineſe; but the experiment, although ingenious, has not hitherto ſucceeded to that degree, ſo as to produce articles fit to vie with thoſe of the latter. Nothing can be more exquiſitely beautiful than the fine open work diſplayed in a Chineſe fan, the ſticks of which would ſeem to be ſingly cut by the hand; for whatever pattern may be required, or a ſhield with coat of arms, or a cypher, the article will be finiſhed, according to the drawing, at the ſhorteſt notice. The two outſide ſticks are full of bold ſharp work, undercut in ſuch a manner as could not be performed any other way than by the hand. Yet the moſt finiſhed and beautiful of theſe fans may be purchaſed at Canton for five to ten Spaniſh dollars. Out of a ſolid ball of ivory, with a hole in it not larger than half an inch in diameter, they will cut from nine to fifteen diſtinct hollow globes, one within another, all looſe and capable of being turned round in every direction, and each of them carved full of the ſame kind of open work that appears on the fans. A very ſmall ſum of money is the price of one of theſe difficult trifles. Models of temples, pagodas, and other pieces of architecture, are beautifully worked in ivory; and from the ſhavings, interwoven with pieces of quills, they make neat baſkets and hats, which are as light and pliant as thoſe of ſtraw. In ſhort, all kinds of toys for children, and other trinkets and trifles, are executed in a neater manner, and for leſs money in China, than in any other part of the world.

"The various uſes to which that elegant ſpecies of reed called the bamboo is applied, would require a volume to enumerate.—

Their chairs, their tables, their ſkreens, their bedſteads and bedding, and many other houſehold moveables, are entirely conſtructed of this hollow reed, and ſome of them in a manner ſufficiently ingenious and beautiful. It is uſed on board ſhips for poles, for ſails, for cables, for rigging, and for caulking; in huſbandry, for carts, for wheel-barrows, for wheels to raiſe water, for fences, for ſtacking to hold grain, and a variety of other utenſils. The young ſhoots furniſh an article of food; and the wicks of their candles are made of its fibres. It ſerves to embelliſh the garden of the prince, and to cover the cottage of the peaſant. It is the inſtrument, in the hand of power, that keeps the whole empire in awe. In ſhort, there are few uſes to which a Chineſe cannot apply the bamboo, either entire or ſplit into thin laths, or further divided into fibres to be twiſted into cordage, or macerated into a pulp, to be manufactured into paper.

"That 'there is nothing new under the ſun,' was the obſervation of a wiſe man in days of yore. Impreſſed with the ſame idea, an ingenious and learned modern author has written a book to prove, that all the late diſcoveries and inventions of Europe were known to the ancients. The diſcovery of making paper from ſtraw, although new, perhaps, in Europe, is of very ancient date in China. The ſtraw of rice and other grain, the bark of the mulberry tree, the cotton ſhrub, hemp, nettles, and various other plants and materials, are employed in the paper manufactories of China, where ſheets are prepared of ſuch dimenſions, that a ſingle one may be had to cover the whole ſide of a moderate-ſized room. The finer ſort of paper for writing upon has a ſurface as ſmooth as vellum, and is waſhed with a ſtrong ſolution of alum, to prevent the ink from ſinking. Many old perſons and children earn a livelihood by waſhing the ink from written paper, which, being afterwards beaten and boiled to a paſte, is re-manufactured into new ſheets; and the ink is alſo ſeparated from the water, and preſerved for future uſe. To this article of their manufacture, the arts in our own country owe ſo many advantages, that little requires to be ſaid in its favour. The Chineſe, however, acknowledge their obligations to the Coreans for the improvements in making ink, which, not many centuries ago, were received from them."

Of the ſtate of the fine arts in China, Mr. B. has a very low opinion; but with regard to the poetry, he admits that Europeans cannot form a proper judgment of Aſiatic compoſitions, particularly of thoſe of the Chineſe, "which, to the myſterious and obſcure expreſſions of metaphor, add the diſadvantage of a language that ſpeaks but little to the ear."—Their architecture, according to our author, is as unſightly as unſolid; without elegance or convenience of deſign, and without any ſettled proportion; mean in its appearance, and clumſy in the workmanſhip. The beſt of their pagodas he compares to that in the garden of Kew. Their houſes are all

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in the form of tents, and their temples are conſtructed on the ſame plan, with the addition of a ſecond, and ſometimes a third roof, one above another. The wooden pillars that conſtitute the colonade are generally of larch fir, without any ſettled proportion between the length and diameter, and they are invariably painted red, and ſometimes varniſhed. In ſpeaking of the great wall, the elevations, plans, and ſections of which are to be found in St. George Staunton's account of the embaſſy, Mr. B. obſerves:

"The ſame emperor, who is ſaid to have committed the barbarous act of deſtroying the works of the learned, raiſed this ſtupendous fabric, which has no parallel in the whole world, not even in the pyramids of Egypt; the magnitude of the largeſt of theſe containing only a very ſmall portion of the quantity of matter comprehended in the great wall of China. This, indeed, is ſo enormous, that admitting, what I believe has never been denied, its length to be fifteen hundred miles, and the dimenſions throughout pretty much the ſame as where it was croſſed by the Britiſh embaſſy, the materials of all the dwelling-houſes of England and Scotland, ſuppoſing them to amount to one million eight hundred thouſand, and to average, on the whole, two thouſand cubic feet of maſonry or brick-work, are barely equivalent to the bulk or ſolid contents of the great wall of China. Nor are the projecting maſſy towers of ſtone and brick included in this calculation. Theſe alone, ſuppoſing them to continue throughout at bow-ſhot diſtance, were calculated to contain as much maſonry and brick-work as all London.—To give another idea of the maſs of matter in this ſtupendous fabric, it may be obſerved, that it is more than ſufficient to ſurround the circumference of the earth on two of its great circles, with two walls, each ſix feet high and two feet thick! It is to be underſtood, however, that in this calculation is included the earthy part in the middle of the wall."

From the account given of the government and laws of China, contained in the ſeventh chapter, we learn that the greateſt care has been taken in conſtructing the ſcale of crimes and puniſhments; that the laws are not ſanguinary, and that if the practice were equal to the theory, few nations could boaſt of a more mild and efficacious diſpenſation of juſtice.—"Of all deſpotic governments exiſting there is certainly," ſays Mr. B. "none where the life of man is held ſo ſacred as in the laws of China. A murder is never overlooked, except in the horrid practice of expoſing infants." It appears, however, that the Chineſe are not ſo ſtrict in ſelecting the real criminal, as they are determined upon having ſome victim to anſwer their revengeful purpoſes: for we are informed, that in an affray which happened a few years ſince, a Chineſe was killed by a Portugueſe, and, being unable to find the delin-

quent, they fixed upon a merchant from Manilla, then residing at Macao, a man of excellent character, who had long carried on a commerce between the two ports, whom they seized and immediately strangled.

Mr. B. makes many spirited and excellent observations on the method adopted in China to carry into effect the system of universal and implicit obedience towards superiors, which pervades every branch of the public service: he feels a proper indignation at the degradation to which even persons of all ranks are obliged to submit to the infliction of corporeal punishment; and he observes, that

"To the principle of universal obedience, the Chinese government has added another, which is well calculated to satisfy the public mind: the first honours, and the highest offices, are open to the very lowest of the people. It admits of no hereditary nobility, at least none with exclusive privileges. As a mark of the sovereign's favour, a distinction will sometimes descend in a family, but, as it confers no power, nor privilege, nor emolument, it soon wears out. All dignities may be considered as merely personal; the princes of the blood, even, sink gradually into the common mass, unless their talents and their application be sufficient to qualify them for office, independent of which there can be neither rank nor honours, and very little, if any, distinction, not even in the Imperial family, beyond the third generation. On public days the emperor, at a single glance, can distinguish the rank of each of the many thousand courtiers that are assembled, on such occasions, by their dress of ceremony. The civilians have a bird, and the military a tyger, embroidered on the breast and back of their upper robe; and their several ranks are pointed out by different coloured globes, mounted on a pivot on the top of the cap or bonnet. The emperor has also two orders of distinction, which are conferred by him alone, as marks of particular favour; the order of the yellow vest and of the peacock's feather."

The press, we are told, is as free in China as it is in England, without exciting any apprehensions on the part of the government. To account for this phenomenon in a despotic country, we are referred to the summary mode of punishing any breach of good morals, without the formality of trial, which of itself is sufficient to restrain the licentiousness of the press. The printer, the vender, and even the reader of any libellous publication, are all equally liable to be flogged with the bamboo.

With regard to the origin of the Chinese, their religious sects, tenets and ceremonies, which are ably treated of in the eighth chapter of this work, we can say but little, because, were we to give any thing like an adequate idea of Mr. Barrow's inquiries into these subjects, or of his reasoning respecting

ing them, we ſhould occupy more room in our Journal than could well be allowed.

We obſerve ſomething like a contradiction in two parts of this chapter; for in p. 454, Mr. B., ſpeaking of the doctrine of predeſtination, ſays, that the Chineſe confine it to the events of this life: whereas, in p. 481, he aſſerts, that "the practical part of the Chineſe religion may, in fact, be ſaid to conſiſt in predeſtination."

The government of China grants licences to certain perſons, who pretend to predict events, and caſt out evil ſpirits by a charm, conſiſting of ſome character written by them, according to the ſuppoſed prevailing planet. To theſe, or to characters very ſimilar to them, our author evidently refers, when he ſays, that the women in general, who, from habit, feel little inclination to go abroad, encourage a ſet of jugglers, who pick up a livelihood by travelling the country and telling fortunes from houſe to houſe. The following circumſtance, relating to the religion of the Chineſe, we ſhall give in Mr. B.'s own words:

"The prieſts of both ſects are ſuppoſed to be no leſs attentive in keeping up a perpetual fire burning upon the altars, than the Roman veſtals were in this reſpect; but no expiation nor puniſhment being conſidered neceſſary, as in the latter caſe, they cannot boaſt that 'flames, unextinguiſhed on their altars, ſhine.' They are, in fact, frequently extinguiſhed by careleſſneſs or accident. No virgins attend this holy flame, but the charge of it is committed generally to young boys under training for the prieſthood. Like the Greeks and the Romans, the Chineſe have alſo their penates or houſhold gods, which are not repreſented under any particular perſonification, but generally by a tablet bearing a ſhort inſcription, and a taper burning before it. Every ſhip, however ſmall, has its tablet and its taper; and within the compaſs-box, or binnacle, a taper is continually kept burning.

"In every city, town, and village, ſometimes in the midſt of woods, in the mountains and moſt lonely places, are ſmall temples, the doors of which are continually left open for the admittance of ſuch as may be deſirous of conſulting their deſtiny. The practical part of Chineſe religion may, in fact, be ſaid to conſiſt in predeſtination. A prieſt is not at all neceſſary for unravelling the book of fate. If any one be about to undertake a journey, or to purchaſe a wife, or to build a houſe, or, above all, to bury a deceaſed relation, and any doubt ſhould ariſe in his mind as to the fortunate reſult of ſuch undertaking, he repairs to the neareſt temple; and, if he ſhould not be able to read himſelf, he takes a friend by the hand who can. On the altar of every temple, is placed a wooden cup, filled with a number of ſmall ſticks, marked at the extremities with certain characters. Taking the cup in his hands, he ſhakes it till one of the ſticks falls upon the ground, and, having examined the

character upon it, he looks for the correſponding mark in a book which is generally appended to the wall of the temple. The lot, in this manner, is caſt ſeveral times, and if one lucky ſtick in three ſhould happen to turn up, he is willing to conſider the omen as favourable; and, if the event ſhould anſwer the expectation he has been led to form from the book of fate, he conſiders it as a duty to return to the temple, and to burn a ſheet or two of painted paper, or of paper covered with tin-foil, and to depoſit a few pieces of copper money on the altar, in token of gratitude for the favour he has received. In this manner is conſumed the greateſt part of the tin that is carried to China by the trading companies of Europe."

The remaining chapters of this volume contain obſervations made upon the journey from Tong-choo-foo to the province of Canton, and through that province. Theſe, of courſe, are miſcellaneous: they relate to objects of various deſcriptions, and afford inſtruction with regard to the climate of the country; the ſtate of agriculture; the manners and cuſtoms of the inhabitants of the ſeveral provinces; the mode of diet, and the methods of preparing it for uſe; the nature and extent of the population; the cauſes that produce famines, and the means of preventing calamities ſo ſevere and awful. Of the extent and variety of information contained in theſe chapters, we cannot pretend to give even a ſketch: the moſt that can be expected is, that we ſhould refer to a very few of the prominent characteriſtics.

In the province of Pe-tche-lee, during the month of Auguſt, the range of Fahrenheit's thermometer, in the middle of the day, was from 80° to 88°, and during the night it remained ſomewhere between 60° and 64°.

Paſſing through a burying-ground, Mr. B. obſerved many maſſy coffins, ſome new, and others newly painted, which had been depoſited there until advice could be obtained from the prieſt or the oracle as to the moſt propitious place of interment, and the moſt favourable day for performing the obſequies: ſome were placed there till the pecuniary circumſtances of the ſurvivors would enable them to beſtow a ſuitable interment. Another of theſe places is thus deſcribed by our author:

"The bank of the river, being one of the encloſing fences to the burying-ground, was ornamented with beautiful weeping willows, which, with a few ſolitary cypreſſes interſperſed among the tombs, were the only trees that appeared in this part of the country.

"In a corner of the cemetry was a temple, built after the uſual plan, with an altar in the center; and a number of deities, moulded in clay, were arranged on each ſide, on ſtone pedeſtals. We obſerved no prieſts; but an elderly lady was very buſily employed in throwing the ſticks of fate, in order to obtain a lucky number; in

which, however, ſhe failed. During the operation of ſhaking the cup, her countenance betrayed a greater degree of eagerneſs and anxiety than uſually appears on the face of a Chineſe; and ſhe left the temple in a peeviſh and muttering tone, ſufficiently expreſſive of the greatneſs of her diſappointment, which, it ſeemed, was no leſs than a refuſal, on the part of the oracle, to hold out the hope of her being bleſſed with a ſecond huſband. Till this circumſtance had been explained to us by the keeper of the temple, it was concluded that the old lady had been muttering imprecations againſt us for diſturbing her in the midſt of her devotions."

In connection with this, we may notice the ceremonies adopted previouſly to the launching the barges into the river:

"Before our barges launched into the ſtream of the Yellow River, which rolled in a very rapid torrent, certain ceremonies were conceived to be indiſpenſably neceſſary. In the practical part of religion (which, indeed, may be conſidered as nearly the whole), a Chineſe is not leſs ſolicitous to avert a poſſible evil, than to procure an eventual good; and, of all evils, perſonal danger is moſt apprehended. It was, therefore, deemed expedient, that an oblation ſhould be made in every veſſel of the fleet, to the genius of the river. The animals that were ſacrificed on this occaſion were different in different yachts, but they generally conſiſted of a fowl or a pig, two animals that were very common in Grecian ſacrifices. The blood, with the feathers and the hair, was daubed upon the principal parts of the veſſel. On the forecaſtle of ſome were placed cups of wine, oil, and ſalt; in others, tea, flour, and ſalt; and in others, oil, rice, and ſalt. The laſt article appears to be thought by the Chineſe, as well as by the Hebrews, a neceſſary accompaniment to every ſacrifice. 'Every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt: neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering.' As, however, the high-prieſt and his friends were to feaſt on thoſe parts of the meat offering, which were conſidered as unworthy the acceptance of Heaven, which parts, by the way, were always the beſt of the victim, one might, perhaps, aſſign a reaſon for the ſtrong injunction of offering ſalt, this being a ſcarce article in many countries of the Eaſt, and the beſt preſervative of meat againſt putrefaction.

"The cups, the ſlaughtered animal, and ſeveral made-diſhes, remained on the forecaſtle, the Captain ſtanding over them on one ſide, and a man, with a gong in his hand, on the other. On approaching the rapid part of the ſtream, at the ſignal given by the gong, the Captain took up the cups one by one, in order that, like the Greeks of old, he might 'perform the rites,' and 'pour the ruddy wine;' which he did, by throwing their contents over the bow of the veſſel into the river. The libation performed, a quantity of crackers and ſquibs, and gilt tin-foil, were burnt, with uplifted hands; whilſt the deep-ſounding gong was inceſſantly ſtruck with increaſing violence, as the veſſels were ſwept along with the current.

current. The victim and the other dishes were then removed, for the use of the Captain and crew, and the ceremony ended by three genuflexions, and as many prostrations. The emperor is never satisfied with less than nine."

The inhabitants of Pekin are furnished with beeves and sheep from the valleys of Tartary, and grain is brought by water from every part of the country. Of animal food, pork is mostly consumed. Bad beef sells for sixpence per pound; mutton and pork are dearer. The common dress of the country is cotton: the clothes of a peasant cost about fifteen shillings; those of a tradesman about three pounds. The price of labour bears no proportion to the price of provisions: a mechanic rarely earns a shilling a day. Many are glad to give their services in exchange for a poor subsistence, without any consideration in money.

In speaking of the vast population of China, and of the annual revenue to government, Mr. B. seems doubtful how far credit should be given to the statements made by the officer: he therefore lays before the reader an abstract of the census that had been taken the preceding year, and which was delivered to Lord Macartney at his express desire. According to this, the whole empire is divided into fifteen provinces, equal to 1,297,999 square miles, the population of which was taken at 333 millions, and the surplus taxes remitted to Pekin for a single year, amounted to 36,548,000 ounces of silver. Hence our author institutes a comparison between the population of China and that of Great-Britain, in order to ascertain whether it is possible that China can subsist so many inhabitants. The result of the inquiry is, that the population of China, on their own report, is only in the proportion of about two to one of that in Great-Britain. The question then remains, Is our own country capable of supporting twice its present population? To this, Mr. B. replies, upon sound argument we conceive, that it certainly might, if its cultivation were carried to its utmost extent.

From this view of Mr. Barrow's Travels in China, our readers will have no difficulty in appreciating their worth. It will be unnecessary for us to give an opinion, having afforded to each so good an opportunity of forming one of his own. Recollecting the works of Sir George Staunton and others, we confess we took up Mr. Barrow's with some degree of prejudice. The perusal of it has, however, completely dispelled every emotion of dissatisfaction, and we are sure that the author has considerably added to that celebrity which he so justly acquired in his two volumes of Travels in the Southern parts of Africa.

ART. CXLV. *Elements of General History, Ancient and Modern. To which are added, a Table of Chronology, and a Comparative View of Ancient and Modern Geography. Illustrated by Maps. The Second Edition, with Corrections and Amendments.* 2 vols. 8vo. pp. 766. price 14s. Creech, Edinburgh; Cadell and Davies, London. 1803.

THIS work, unlike many of the present day, presents to us much more than it promises. We are led to expect from its title merely a general outline of the leading facts of history; and if we find them selected with judgment, stated with accuracy, and arranged in luminous order, we have no reason to complain. Our author has however made his work much more valuable than if he had confined himself to so limited a range. A considerable portion of his pages is occupied with disquisitions, compressed indeed, but very important, on all the topics which usually come under the notice of the philosophic historian. Hence we are led to consider the Elements as an historical abridgement, and as a summary of political philosophy.

This has been called the age of abridgements. Perhaps there is no branch of science or literature on which the art of abridging has been exercised, in which less useful knowledge can be gained from such compendiums, than in history. If the object of the reader be to commit to memory a number of dates and facts, in order to astonish the social circle with the extent and accuracy of his historical knowledge, we should recommend to him Grey's Memoria Technica, or, still better, Dr. Truster's Chronology. If he wish for such only as are of importance, and have the good sense to seek for arrangement; then let him study the best abridgement he can meet with. But if his object be to cultivate his mental or moral powers, the most judicious abridgement can obviously do little for him, if he make it the limit of his historical reading. We would add, that if amusement be his object, he will seek for it in more detailed narratives. We admit, that in the work before us, the author has contrived to make the historical skeleton much more attractive than we expected to find it; and in some parts he has made the dry bones live. Indeed, independently of the valuable disquisitions to which we have alluded, we think the Elements may be studied with interest by all who are capable of study. But he who is tolerably well acquainted with the history of any country, reads in the most abridged form of it more than others will find in the most detailed. The facts which he has read, and the inferences which he has deduced from them, rush into his mind when the symbols of those facts are

are again presented. The venerable Gothic temple rouses in the cultured heart of religious sensibility feelings, of which he whose wants and wishes are centred to the passing moment can form no conception: scenes to which the heart clings in its moments of tenderness, excite only the transient glance of those who know not its links of attachment. The trophy of Marathon, which fired the soul of Themistocles, is an object of stupid wonder to the sons of ignorance.—"Awake but one, and lo, what myriads rise!" and if that one be judiciously selected, the reader of cultivated mind will see in the page of his author what no other sees. The names of Salamis, of Leuctra, of Cannæ, convey volumes to the mind. Who that has felt his soul thrill at the noble struggles of the Saxons, of the Swedes, of the Swiss, against their oppressors, but perceives a renewal of his feelings when the names of Alfred, of Gustaf, of Tell, and of Reding, are brought to his recollection? But he whom curiosity has not yet led to scenes which are passed, reads without emotion; and events deeply marked in the annals of humanity have no embodied form to catch his attention.

In what points of view then do we admit the work before us to be valuable as an abridgement? In several. To him who has read the annals of the various nations which appear in the page of general history, it is of obvious advantage. The facts which are floating in his mind the perusal of this work will connect, and in that order which is best adapted to make them of appropriate utility. The reflections which he has himself made will be brought again into review; and the events which have interested his feelings, or contributed to mould his heart, will be recalled with chastened delight. Every one knows how interesting it is to retrace on a map the route which we have been pursuing with the activity of employment or of pleasure; and precisely the same kind of interest may be expected from a survey of the chart with which our skilful pilot has presented us.

But to the unexperienced traveller it will be of equal, perhaps of greater, utility. He will be enabled to select for himself those periods which appear best to deserve his regard, whether he view the page of history with the eye of a philosopher, or of a statesman; or aim to make his readings subservient to the improvement of his own mind.

To the reader of detached portions of history, we deem such a general survey of great importance. It will prevent him from drawing conclusions to which his partial knowledge might lead; from forming that undue attachment to the particular age and country which close attention always gives to every

every thing on which it is beſtowed; and from bringing into the fore-ground characters and events which, among the prominent figures on the hiſtorical canvas, ſhould hold only a ſecondary place.

Now to anſwer all theſe purpoſes, we believe the Elements to be admirably adapted. We have examined them with minute attention; and we have no heſitation in giving it as our decided opinion, 'that the facts are ſelected with judgment, ſtated with accuracy, and arranged in luminous order.' We have ſeldom found that the omiſſions which, for the moment, we wiſhed ſupplied, could have been ſupplied without entering into details which in this work would have been improper; and we do not remember to have noticed more than one of two inſtances in which there appeared a want of due proportion with reſpect to thoſe facts which are noticed. Even in theſe caſes our patriotiſm and our gallantry ſuggeſt abundant excuſes. The reign of Charles I. is indiſputably the moſt ſtriking, perhaps, if viewed in all its conſequences, the moſt important period of Engliſh hiſtory; and we very much approve the exact and ſpirited ſketch which we find in the Elements. Of the life of the Scottiſh Mary, the outline is ſtriking; but while we admit its intereſt, we cannot believe its importance to be great; and though we incline to the opinion, that Mary was 'more ſinned againſt than ſinning,' yet we cannot allow that her innocence is a fact ſo indiſputable as to leave no room for the author to hint, at leaſt, to his readers that it has been diſputed. But this would have led to a ſtatement of the oppoſite opinions;—and ſo it ought, unleſs he had reſerved the whole diſcuſſion for the lecture-room. With a thorough hatred for the vices, and ardent reſpect for the virtues, of the female character, we always wiſh to ſee the traits of the one, in the conduct of Mary, freed from the ſtains of the other. We wiſh to find her innocent; and when we ſee her ſuffering under the oppreſſive tyranny of her ſiſter queen, and the moſt diabolical efforts made to lay to her charge crimes of which ſhe was not guilty, the wiſh is redoubled: but we do ſometimes ſee her on the verge of guilt; and we riſe from the peruſal of her advocates with doubts unſolved. We wonder not that the ſubject excited a more detailed view than the relative importance of her life demanded. We wiſh however that it had been marked with more candour or with more prudential caution, by ſtating it more fully, or by allowing it a more curſory narration.

The plan which Profeſſor Tytler, for to him theſe "Elements" are given, has laid down, and followed with equal judgment, we leave to be ſtated in his own words:

"When

"When the world is viewed at any period, either of ancient or of modern hiſtory, we generally obſerve one nation or empire predominant, to whom all the reſt bear, as it were, an under-part, and to whoſe hiſtory we find that the principal events in the annals of other nations may be referred from ſome natural connection. This predominant empire or ſtate it is propoſed to exhibit to view as the principal object, whoſe hiſtory therefore is to be more fully delineated, while the reſt are only incidentally touched when they come to have a natural connection with the principal.

"The Jewiſh hiſtory, belonging to a different department of academical education, enters not into the plan of theſe Lectures; though we often reſort to the Sacred Writings for detached facts, illuſtrative of the manners of ancient nations."

On the ſubject of the Jewiſh hiſtory, we cannot avoid remarking, that the reaſon aſſigned, though fully adequate for its omiſſion in the lecture-room, and conſequently in the Elements while conſidered as a ſyllabus for the academic ſtudent, is not ſo for its omiſſion in the preſent form of the work. The hiſtory of the Jews, in whatever light we regard it, is highly deſerving of attention; and we cannot avoid expreſſing the hope, that in a future edition the author will give to his readers ſome hints for its purſuit, though it fall not in his province as profeſſor.

Our readers will, doubtleſs, wiſh for a ſpecimen of the compreſſing powers of Mr. Tytler; and we ſelect one from the Engliſh hiſtory, and another from the general hiſtory of Europe:

"They committed the government of the league to Aratus of Sicyon, with the title of Prætor, a young man of high ambition, who immediately conceived the more extenſive project of reſcuing the whole of Greece from the dominion of Macedon. But the jealouſy of the greater ſtates rendered this ſcheme abortive. Sparta refuſed to range herſelf under the guidance of the Prætor of Achaia: and Aratus, forgetting his patriotic deſigns, ſought only now to wreak his vengeance againſt the Lacedæmonians. For this purpoſe, with the moſt inconſiſtent policy, he courted the aid even of the Macedonians; the very tyrants who had enſlaved his country.

"The period was now come for the intervention of a foreign power, which was to reduce all under its wide-ſpreading dominion. The Romans were at this time the moſt powerful of all the contemporary nations. The people of Etolia, attacked by the Macedonians, with a raſh policy beſought the aid of the Romans, who, eager to add to their dominion this devoted country, cheerfully obeyed the ſummons, and ſpeedily accompliſhed the reduction of Macedonia. Perſeus, its laſt ſovereign, was led captive to Rome, and graced the triumph of Paulus Æmilius, 167 A.C. From that period the Romans were haſtily advancing to the dominion of all Greece; a progreſs, in which their art was more conſpicuous than their

their virtue. They gained their end by foſtering diſſentions between the ſtates, which they directed to their own advantage; corrupting their principal citizens, and uſing, in fine, every art of the moſt inſidious policy. A pretext was only wanting to unſheath the ſword; and this was furniſhed by the Achæan ſtates, who inſulted the deputies of Imperial Rome. This drew on them at once the thunder of the Roman arms: Metellus marched his legions into Greece, gave them battle, and entirely defeated them. Mummius the conſul terminated the work, and made an eaſy conqueſt of the whole of Greece, which from that period became a Roman province, under the name of Achaia, 146 A. C."

"The Inquiſition began its bloody work, and many of the principal nobility of the provinces were its victims. The minds of the people were completely alienated, and a chief was only wanting to give union to their meaſures. The Prince of Orange, who was himſelf under ſentence of the Inquiſition, found no difficulty to raiſe an army; and having eaſily reduced ſome of the moſt important garriſons, he was proclaimed Stadtholder of Holland and Zealand, in 1570. Eighteen thouſand perſons periſhed by the hands of the executioner in the courſe of the Duke of Alva's government, which was of five years duration. His place was ſupplied by Requeſens, a man of humanity, but bound to obey his inhuman maſter, who, on the death of Requeſens, ſent his own brother, Don John, of Auſtria, to endeavour to regain the revolted ſtates; but the attempt was fruitleſs. The whole ſeventeen provinces had ſuffered alike from the tyranny of their ſovereign, but particular jealouſies prevented a general union, and only ſeven of theſe aſſerted their independence, by a ſolemn treaty, formed at Utrecht 23d January 1579; by which it was agreed, that they ſhould defend their liberties as one united republic; that they ſhould jointly determine in matters of peace and war, eſtabliſh a general legiſlative authority, and maintain a liberty of conſcience in matters of religion. The Seven United Provinces are, Guelderland, Holland, Zealand, Frieſland, Utrecht, Overyſſel, and Groningen. William, Prince of Orange, was declared their chief magiſtrate, general, and admiral, by the title of *Stadtholder*."

We are fully ſatisfied with the degree of attention which is paid in theſe Elements to chronology.

"While ſo much regard is had to Chronology as is neceſſary for ſhowing the progreſs of mankind in ſociety, and communicating juſt ideas of the ſtate of the world in all the different ages to which authentic hiſtory extends, we ſhall, in the delineation of the riſe and fall of empires and their revolutions, pay more attention to the connection of *ſubject* than that of *time*.

"In this view, we muſt reject the common method of arranging General Hiſtory according to epochs or eras."

To prevent every objection that can ariſe from this deviation from the ſtrict order of time, we find at the cloſe of the work a very judicious ſummary of chronology, which leaves us nothing

thing to regret but that the dates in the text are not sufficiently numerous, particularly in the first volume. We are convinced that the best plan for the young student to pursue with respect to chronology, is to familiarize himself with the most important dates of some one country, and make them the standard for other events in that or other countries; for instance, of Greece, and afterwards of Rome, for ancient history; and for modern, of England. If the student has adopted this plan, he will often feel the wish that the author had made his dates more numerous in the early Roman history; for instance, the table in the Elements is constructed upon a new and useful plan; and we shall select a specimen, which will shew as much of it as possible in a few lines:

A. D.		*Illustrious Persons.*
1314.	The Scots, under Robert Bruce, defeat the English under Edward II. at Bannockburn.	
——	Lewis V. (of Bavaria) Emperor of Germany.	
1314.	Lewis X. (Hutin) King of France.	
1315.	John, King of France.	1315 Guy Earl of Warwick *ob.*
1316.	¶ Pope John XXII.	
——	Philip V. (the Long) King of France.	Raym. Lulli, *Phil. ob.*
1320.	Andronicus II. (Palæologus) Emperor of the East.	
1321.	Charles IV. (the Fair) King of France.	Dante Alighieri, *Po. ob.*
1327.	EDWARD III. King of England.	
1328.	Philip VI. (of Valois) King of France.	Castruc. Castracani, *ob.*
1329.	David II. King of Scotland.——Randolph, Earl of Murray, Regent.	1330 Mortimer, Earl of March, *ob.*

The Professor has adopted the chronology of Archbishop Usher. We regret that as far as it differs from the more recent tables, a column of their dates has not been added. We accidentally noticed one erratum of some importance,—the omission of the name of Richard II. of England, A. D. 1377. This the reader may mark in his margin.

A few other errata we have noticed; but, turning from these minutiæ, we proceed to more general animadversions. We perceive with pleasure that it has been the object of the author to make his work as useful as possible. To facilitate the perusal of ancient history, he has drawn up a "comparative view of ancient and modern geography;" in which the reader has at one view the ancient divisions corresponding with the principal modern divisions. We know it is easy to observe defects where probably we should ourselves have erred in a similar way; but this should not prevent us from noticing such as occur. Two improvements

improvements would have made the geographical departments more valuable: the modern ſhould rather have been adapted to ancient geography than the reverſe; and a liſt of the ancient names of the more important towns, &c. ſhould have been added, accompanied with the correſponding modern names. We ſhould, too, have wiſhed for a diſtinguiſhing mark to have been annexed to thoſe ancient names which are not of claſſical authority. The arrangement of the different ancient nations under the reſpective empires of which they formed a part, is very uſeful, and, we believe, novel. As to the maps, we wiſh we could ſay, what we cannot, that they are of any uſe. We have no idea what end they were intended to anſwer. Modern maps, ſuperior in detail, if not in accuracy, (though this is no characteriſtic of thoſe which we have examined in the preſent work,) are in the hands of every one. Two clearly delineated maps of the ancient world would have been much more ſerviceable than all which are inſerted.

From the very intereſting, and, we think, in general, very juſt, diſquiſitions contained in theſe volumes, we could ſelect much that would gratify our readers, if our limits would permit.

At the end of the Firſt Part of the Elements is a ſection intitled, "Method of ſtudying Ancient Hiſtory."—We perceive in it the hand of a maſter; it is a track which the ſtudent may purſue with the greateſt advantage, if his time and opportunity permit.* We think, however, that an additional courſe of reading for thoſe who do not poſſeſs academic leiſure, and academic libraries, would have added to its utility. Why the Profeſſor has not pointed out a ſimilar courſe for modern hiſtory, we know not. It would obviouſly have been much more difficult; but for that very reaſon, ſo much the more uſeful.

We know the plan of lecturing in the Scottiſh univerſities, (and if individual feelings were any thing to the public, the writer of this article would ſtate ſome of his grateful recollections reſpecting one of them,) and we very much approve of it; yet we are not blind to its defects. We think that the profeſſors would very greatly increaſe the utility of their lectures by regular references, at the cloſe of each, to ſuch works, or rather paſſages, as would illuſtrate the reſpective ſubjects. Some of them, perchance, might thus teach their ſtudents more than they would wiſh them to know; and others may have drawn their lectures too much from their own mental funds to allow of this; but in general we are confident that it

* What could have induced Mr. Tytler to omit Barthemy's invaluable work among his legenda?

would add moſt materially to the value of their lectures, if they enabled their ſtudents to travel over ſome of the ground which they have ſurveyed, with the guidance which their experience would enable them to give. Whatever be thought of theſe hints, where the ſubjects are fully diſcuſſed, there can be no doubt reſpecting the value of conſtant references in the abridged work before us. We were not promiſed references, and we have no right to complain; but we wiſh that in this and various other guides to ſtudy, the experienced authors would, on every topic which they diſcuſs, point out thoſe paſſages in different authors which bear upon it, and illuſtrate their opinions. Belſham's Elements of Mental Philoſophy we hold up, *in this view*, as a model: and if in the various departments of ſcience and literature which have been adequately diſcuſſed, a ſimilar plan were adopted, we might perhaps find fewer new books printed, but the old ones would be more read, and every advantage would be derived, as, at preſent, from new ideas and new arrangements. To revert to Mr. Tytler;—we ſhould have wiſhed for references to ſupport opinions which to us appear paradoxical; and, for our young readers, we ſhould have been glad to have ſeen at the end of every ſection, "See a good diſcuſſion of this ſubject, &c. in— or —." For inſtance; different opinions have been advanced on the origin and nature of the Spartan government: where ſhall we find the moſt able defences of each? In page 148, vol. I. is this poſition; "The vices of a commercial people are, ſelfiſhneſs, cunning, avarice, with an abſence of every heroic and patriotic virtue; the favourable effects of commerce are, induſtry, frugality, general courteſy of manners, improvement in the uſeful arts." There are ſome ſtrong aſſertions in this paſſage; and in a commercial nation we might have expected that no individual would venture them without proofs or referenceto proofs, and to contrary ſtatements. We muſt however add, that the above poſition is not introduced in connection with Engliſh hiſtory, but with the reſpective characters of the Romans and Carthaginians. When we recall the hiſtory of Carthage to our minds, we feel abundant reaſon to doubt whether all was as the Romans have told us. Of the Carthaginians, none remained to tell their melancholy ſtory; and even Roman prejudice has left enough to convince us, that, had the Carthaginians been the painters, the portrait would have been different, and that it might have been different, and yet nearer the reality.

We have been led by the Profeſſor's view of the Spartan republic to recur to an opinion, which attention to hiſtorical facts,

facts, and to the laws of the human mind, has led us to form,—that we are too prone to ſuppoſe intention and deſign in the various changes which have occurred. We think that the philoſophic reader of hiſtory is in general too inattentive to the mechanical agency of prediſpoſing cauſes. Often this ariſes from the want of documents: but in ſuch caſes we are not to ſupply them by conjecture, in oppoſition to known laws of mind. When contemplating the various changes which time has confirmed, we are led to ſuppoſe them effected by individuals who knew all the tendencies of their plans, and who had carefully ſelected and fully brought into action the means which were beſt adapted to them: but, in general, more accurate examination will convince us that thoſe changes were effected by circumſtances over which individuals had no control, and which frequently were in oppoſition to their exertions,—by circumſtances arranged by the hand of Him alone who ordereth all events. In the preſent day, from increaſing acquaintance with the laws of human nature, plans are laid for futurity which never would have entered into the minds of our forefathers; and ſeeing ſo much the offſpring of deſign, we are led to infer that the ſame was equally the caſe in former days; but it was no ſuch thing. That conſtitution, for inſtance, which we ſo juſtly admire, is the growth of ages; circumſtances called for alterations, and they were made, not to perfect the conſtitution, but to remedy exiſting evils. The admirable inſtitution of juries was not effected by an enlightened individual, who foreſaw its advantages, and formed it with a view to produce thoſe advantages,—but aroſe from other plans which had no immediate reference to them. In fine, we feel convinced, that all the early improvements in the ſtate of man, and moſt of the ſubſequent changes, have not been the reſult, the direct reſult at leaſt, of thought and contrivance.

The ſpecimens we have quoted of the work which has given occaſion to theſe and the foregoing remarks, will ſufficiently enable the reader to form his own opinion of the ſtyle of the author: it is neat and perſpicuous. We did not expect or wiſh for ornament; and there is no opportunity for detail. We met with little that ſhould call for our critical animadverſions: of the few paſſages which we have marked, we will ſelect the moſt faulty.—Vol. I. p. 26. "The Egyptians inſtructed the Greeks: they performed the ſame office to the Romans; and the two latter have tranſmitted," &c. To make the reference clear, *they* ſhould have been printed in italics. P. 26. "By conſequence," is, we think, a Scotticiſm for *conſequently*.

P. 61. "He, with his brave Spartans, *were* all cut off," &c. P. 63. "He ſuffered a temporary exile; to return only with higher popularity, and to ſignalize himſelf ſtill more," &c.—Here the ſemicolon ſhould be changed into a comma, and *only* placed before *to return*; it will then be intelligible. P. 64. "Republics, equally with monarchies, are generally governed by a ſingle will: only, in the former there is a more frequent change of maſters."—This is a looſe ſentence: for *only*, read *with this difference, that*. P. 65. "Subordination *on*" for *to*. P. 128. *would* for *ſhould*. P. 235. "Conſtantius eſcaped the ignominy that awaited him, by dying at this critical conjuncture." Vol. II. p. 23. The *numerary* livre." P. 201. "Anabaptiſts."—The uſe of this term is indefinitely more improper than of the word *quakers*; let the reader ſubſtitute for it *baptiſt*, or antipædobaptiſt. P. 215. If Mr. Tytler had recollected Horne Tooke's derivation of But, he would not have written "no other ſettlement, but Surinam." P. 262. "A chief *was only* wanting," ſhould be, a chief *only was* wanting. P. 353. "*Relative* ſciences," ſhould be *related* ſciences.

With reſpect to the mechanical part of the publication, we have nothing to wiſh, except that the printer had given a running title; and that, inſtead of Part I. or Part II. on each ſide of the page, the number of the ſection had been printed on one ſide.

Art. CXLVI. *Hiſtorical and Political Memoirs of the Reign of Lewis XVI. from his Marriage to his Death: founded on a Variety of authentic Documents, furniſhed to the Author before the Revolution, by many eminent Stateſmen and Miniſters; and in the Secret Papers diſcovered after the 10th of Auguſt, 1792, in the Cloſets of the King at Verſailles and at the Tuileries. By John Lewis Soulavie the Elder. Tranſlated from the French.* 6 Volumes 8vo. pp. 2494; with one hundred and thirteen portraits, and ſome explanatory Tables. Price 2*l.* 2*s.* Robinſons, London; 1802.

THE French have long been remarkable for that ſpecies of minute hiſtory, ſo well known under the name of Memoirs. We have always ourſelves derived great amuſement and intereſt from them: we become, as it were, introduced to the familiar acquaintance of thoſe perſonages who have had an influence on the character of their age, and in their unguarded moments we frequently diſcover the ſecret ſprings by which the great political machine has been put in motion. The reputation of great men, no doubt, ſomewhat ſuffers in conſequence; for as ſcarcely any man is a hero to his valet-de-chambre;

chambre; ſo the occaſional expoſure of the foibles of thoſe, whom hiſtory calls great, which theſe Memoirs are ſeldom ſparing of, undoubtedly leſſens our veneration of them, and we inſenſibly imbibe this opinion, that no man is a real hero, who is not a hero to his valet-de-chambre.

M. Soulavie, the author of the preſent work, is an old acquaintance of ours: he was an eccleſiaſtic of ſome rank previous to the revolution, and was employed by the Marechal Duc de Richelieu, to compile the Memoirs ſo celebrated under his name. After the revolution had taken place, M. Soulavie publiſhed a ſequel to theſe Memoirs, containing a number of ſcandalous anecdotes of Lewis XV. and of the triply inceſtuous Regent; which it would not have been ſafe to have inſerted while the old government ſubſiſted. We believe this ſequel, which was publiſhed at Paris in 1791, has never yet made its appearance in an Engliſh dreſs. In the preſent work, although we obſerve many of the anecdotes of Lewis XV. repeated, we are glad to find that the moſt ſcandalous and offenſive of them have been omitted.

The whole of the firſt volume is occupied by a ſketch of the life of Lewis XV. the grandfather of Lewis XVI.; towards the latter part of whoſe reign, the marriage of his grandſon with an Arch-ducheſs of Auſtria took place. The character of Lewis XV. is well known:—kept in a ſtate of pupillage by Cardinal Fleury, till he was upwards of thirty, he was, during a long and inglorious reign, the mere tool of his miniſters, and the ſlave of ſenſuality. We ſhall extract the terrible picture of his laſt moments:

"On the evening of the 4th, Madame Dubarry had one more momentary interview with the king, promiſing to return to court on his recovery: and the dying monarch was obſerved to ſeize her hands with his right hand, and to place his left on her boſom, whilſt he re-aſſured her of his regret and pain for the loſs of ſuch beloved attractions. Madame Aiguillon placed her in her carriage with the elder Miſs Dubarry, and Madame de Serre; and conveyed her to Ruelle, there to wait the event of the king's illneſs. She had no ſooner departed, than the king deſired to ſee her... 'She is gone,' was the anſwer given to Lewis XV. From that moment his diſorder increaſed. He now conſidered death as inevitable.

"The fifth and ſixth days paſſed, without any mention of confeſſion, the viaticum, or extreme unction. The Duke of Fronſac threatened to throw the Vicar of Verſailles out of a window, ſhould he dare to utter a word on thoſe ſubjects. From him I had the anecdote. But, at three o'clock on the morning of the ſeventh, the king gave the moſt peremptory orders for the attendance of the Abbé Maudoux. The confeſſion laſted ſeventeen minutes.

The Dukes of Vrillière and Aiguillon were desirous of deferring the viaticum: but La Martiniere, in order to accomplish the expulsion of Madame Dubarry, addressed the king in these words: 'Sire, I have beheld your Majesty in very trying circumstances; but never had so much cause to admire your conduct as on this day: if my opinion has weight, your Majesty will immediately complete what has been so well begun.' The king again sent for his confessor, Madoux, a poor priest who had been assigned him for several years, because he was old and blind. From him the king received absolution.

"With regard to the public reparation, wished for by the Duke of Choiseul's party, as the means of humbling and solemnly degrading Madame Dubarry, it was now out of question. The grand almoner, in conjunction with the arch-bishop, had drawn up a declaration, which was proclaimed in the following words, in the presence of the viaticum: 'Though the king has to account to God alone, he declares his repentance for having given scandal to his subjects; and that he is desirous of the prolongation of life only for the support of religion, and the happiness of his people.' After this, the shrine of St. Geneviève was repeatedly taken down and opened, with the view of obtaining his Majesty's restoration to health.

"During the eighth and ninth, the disorder increased: the king saw every part of his body falling to pieces, or in a state of putrefaction. Forsaken by his friends, and by the croud of courtiers who had so long cringed before him, he found no consolation but in the filial piety of his daughters.

"The Abbé Madoux, his confessor, gave equal proofs of his attachment. The king, naturally of a religious turn, and fearful of the judgments of God, expressed his terror at the idea of his fate in another world. At times, his language was that of hope: but it was succeeded by avowals of fear and horror, which aggravated the dreadful symptoms of his distemper. Death, then, became his only prospect; and he talked of nothing but the 'abyss of fire,' which, he exclaimed, was on the point of being opened, as a punishment for a life that, from first to last, had been luxurious in the extreme. He lived to contemplate the dissolution of his most handsome frame. His arms and thighs were converted into purulent matter: his —— fell by piece-meal. Yet, on some occasions, he still expressed his hope in God: but soon he was chilled with fear at the remembrance of his habitual vices; and vowed anew to edify his subjects, should his health be restored; vows similar to those he had made at Metz. He was seen to beat his breast; was heard to call for a crucifix, and for holy water, which he sprinkled on himself, and on his bed, to expel from it imaginary demons. He sent money to the churches of St. Sulpice, Notre-Dame, and the Capuchins, for masses to be celebrated for the recovery of his health: and he every day caused the shrine of the patroness of Paris to be opened. He had lived in perpetual alternatives of libertinism and devotion; and death seized him in the cruel alternatives of hope and despair.

"Before

"Before the king expired, the two diſeaſes jointly had changed his body to an infectious carcaſe. The ſtench that exhaled from it proved fatal to the ſervants who performed the laſt duties. None but the nightmen of Verſailles had the courage to place him in a leaden coffin, without balm or aromatics: it was neceſſary to wrap up this coffin in bran, and to incloſe the whole in a double wooden caſe; then, to carry off the whole by ſtealth, and to ſeal the front ſtone, or entrance, to the tombs of St. Dennis. Such was the diſeaſe, and ſuch the end, of Lewis XV. the laſt king of the Bourbon race who has been allowed to die in his bed."

During this reign, the ſeeds of the revolution were ſown by thoſe literary characters, whoſe writings have had ſuch a terrible influence on the deſtinies of Europe. We cannot, however, agree in opinion with our author, that the encouragement given to them by Catherine, and the great Frederic, proceeded from a hatred to France, and a deſire to ſee that country ruined by the inevitable exploſion of ſuch combuſtible materials as filled their magazines of anarchy and impiety. We believe theſe two ſovereigns to have been real amateurs, and we wiſh that they, and not the amiable Lewis XVI, had been the victims. The French clergy ſeem to have been fully aware of the inevitable tendency of theſe peſtiferous doctrines. In an addreſs preſented to Lewis XV. they obſerve; "We are on the eve of the fatal moment, when the preſs will overturn the church and the ſtate."—

"Should your Majeſty doubt this melancholy truth, we are able to exhibit proofs of it in an irreligious book lately diſperſed among your ſubjects, under the ſpecious title of the Syſtem of Nature. In it, atheiſm is inculcated without diſguiſe. The author of this work, the moſt wicked which the human mind has hitherto dared to produce, does not think he has done miſchief enough to mankind by teaching them, that there exiſts neither freedom of will, nor providence, nor a ſpiritual being, nor a future life:—he extends his obſervations to ſtates, and thoſe who govern them; in theſe ſtates he finds nothing better than an aſſemblage of ignorant and corrupted men, proſtrate before prieſts who deceive, and kings who oppreſs them. In the happy union between the prieſthood and ſovereignty, he diſcovers nothing but a league againſt virtue and mankind. He informs nations, that kings neither have, nor can have, any authority but that with which they have choſen to intruſt them: that, as nations, they have a right to regulate, modify, and reſtrain ſuch authority; to make ſovereigns reſponſible for their conduct reſpecting it; and even to deprive them of it, whenever they ſhall judge ſuch deprivation ſuitable to their own intereſts. He adviſes them courageouſly to enforce this right; and he declares to them, that they will never enjoy real happineſs till they ſhall have ſet bounds to the power of their kings, and compelled them to be the

repreſentatives of the people, endowed merely with the executive power of their will.

" Anarchy and independence, Sire, are the two gulphs into which the impious wiſh to plunge the nation. To accompliſh this fatal project, they gradually break all the bonds of ſocial duties. The ſecret of their atrocious deſigns has been recently diſcovered: in an unguarded moment they have diſcloſed it. They are convicted of being enemies to public tranquillity, to kings, and to the Deity. This book, Sire, incredible as the fact may ſeem, is publicly ſold in your capital; and not improbably, at the very gates of your palace. It will reach the extremities of your kingdom, and ſpread on all ſides the ſeeds of diſobedience; yet, thoſe in authority remain inactive, nor think of ſnatching from the hands of your ſubjects this maſs of blaſphemy, and of principles deſtructive of that authority.

" Religion, Sire, has nothing to fear from elucidation: it dreads the errors only of the human mind, and not its attacks; it does not oppoſe the progreſs of human ſciences. But, that we may not be ſaid to check the progreſs of the mind, muſt we ſuffer it to proceed to the deſtruction of every thing among us? Is its freedom to conſiſt in holding nothing ſacred? This unreſtrained liberty, now apparent in France, muſt inevitably impede the advancement of the mind, by leading it aſtray, and by exciting diſturbances throughout the kingdom. It was this fatal liberty which cauſed ſo many parties and jarring opinions among our neighbouring iſlanders: it was this ſpirit of independence and rebellion, which, with them, ſhook the throne, and laid it in blood; and which will end by depriving them of that conſtitution which is now their boaſt.

" This kind of liberty would occaſion effects ſtill more fatal among the French. In their inſtability of mind, their activity, their love of novelty, and their impetuous and inconſiderate ardour, it would find ſo many additional means of engendering the moſt extraordinary revolutions, and of hurrying them into all the horrors of anarchy."

The Second Volume commences with the reign of Lewis XVI. The author makes ſome ſingular reflections on the character of the Bourbon family, which he thinks upon the whole performed much for the good of the human ſpecies. It transferred the influence which had been excluſively poſſeſſed by the nobility and clergy to the enlightened of all claſſes; it extended the light of knowledge through the maſs of the nation, it diſplayed a very large portion of martial ſpirit, and was on all occaſions friendly to the intereſts of religion. But our author is of opinion, that of late the family had been conſtantly and rapidly degenerating; and this he attributes in great meaſure to their intermarrying ſo much among themſelves, and to their not more frequently *croſſing the breed*. For as the practice of grafting and changing the grain in vegetable

getable culture, and croſſing the breed in animals, improves the ſpecies; ſo in men, our author thinks, the mixture of diſtinct races improves every offspring, not only in vigour of conſtitution, beauty, and form, but alſo in the moral and intellectual faculties.

M. Soulavie divides the reign of Lewis XVI. into diſtinct epochas. The firſt is the recall of the Count de Maurepas to the adminiſtration. The ſecond, the re-eſtabliſhment of the parliaments. The third, the three adminiſtrations of Turgot, Maleſherbes, and St. Germain. The fourth, the liberty of America; i. e. the ſeparation of the Thirteen United Provinces from Great Britain, their mother-country. The fifth, the peace of 1783. The ſixth, the period from the birth of the Dauphin to the death of Maurepas. The ſeventh, the adminiſtration of Monſieur de Calonne, and the firſt aſſembly of the Notables. The eighth, the ſecond adminiſtration of Monſ. Necker, or fall of the French monarchy. The ninth, the ephemeral eſtabliſhment of the conſtitutional monarchy of 1789. The tenth and laſt epocha, the death of Lewis, and the eſtabliſhment of the French Republic.

In the early part of the reign of Lewis XVI. if we except ſome anecdotes of his youth, indicative of the ſame mildneſs and *bonhommie* which characterized him to the laſt, we meet with nothing but dull details of court intrigues, which, however important in their day, at the preſent time are wholly unintereſting.

Our author enters pretty much at length into the character of the Duke of Orleans, afterwards Egalité. What we have read of this monſter in Adolphus, was ſufficiently horrible; but we think the preſent account exceeds even that. We ſhall not ſhock our readers with a detail of his debaucheries, which M. Soulavie has deſcribed with a diſguſting minuteneſs.

The following anecdote relative to Lavoiſier, will be read with intereſt:

"The art of making ſaltpetre, brought to perfection in other countries, was yet in its infancy among the French. The farmers, who had only a leaſe of ſix years, were ignorant of the progreſs, and, in ſo ſhort a time, could not become acquainted with the method of perfecting the art. All thoſe whoſe leaſes were cancelled, murmured againſt M. Turgot. He ſubſtituted, however, for the farmers who were unfit for this buſineſs, a man of integrity, named Le Faucheux, and joined to him the celebrated chemiſt Lavoiſier. What a misfortune! This employment proved the cauſe of his death. Cruelty and avarice precipitated him from the poſt to which virtue and his talents had called him. Lavoiſier continued to improve the art of making nitre. The miniſter publiſhed his method; and ſent learned men even to India, to inveſtigate the ſubject, and bring the art to perfection."

Very

Very early in the reign of Lewis XVI. we meet with symptoms of a republican spirit in France. In 1774, Languinais, who has since acted some part in the revolution, published a satire on kings, called *La Monarque Accompli;* which was burnt by the hands of the hangman. Turgot, and the whole tribe of Economists, were secret republicans. In the third volume we meet with the plan of this minister, for the general municipalization of France, and we have to thank our author that he has at the same time given us the judicious remarks of the King upon it. Monsieur, now Lewis XVIII. wrote a lampoon on the Economists called *Songe de Monsieur de Maurepas, ou les Machines du Gouvernment Français,* which we regret is too long for quotation. Lewis XVI. seems to have entertained a very high opinion of the probity of Turgot, and to have retained him in the ministry from personal regard; but finding from his plan of municipalization, that the issue of such a project would in fact be a democratic revolution, he at length withdrew his favour, and the fall of the economist minister gratified the nobility, the clergy, and the parliaments. But our author observes;

"Philosophy, democracy, and econonism, which had not been able to preserve a minister, so thoroughly strengthened themselves in 1789, and so successfully associated their displeasure with the resentment of others, that they took, so to express it, the monarchy of Lewis XVI. by assault. The democratical memorial of M. Turgot was then carried into literal execution; with this difference, that Turgot wished to effect his revolution without bloodshed, while, under the heirs of his system, Lewis XVI., like Charles I., lost his head upon a scaffold. Thus was consummated the strange menace of M. Turgot, that the destiny of Lewis XVI., guided by courtiers, would be similar to that of Charles I. or Charles IX."

In treating of the fourth epoch, or the American revolution, our author begins with a character of George III.; which we shall extract:

"George III., who became king of Great Britain fourteen years before the accession of Lewis XVI., exhibited to all Europe, in his own person, the union of every private virtue. Married, in 1761, to the princess Sophia Charlotte Mecklenburg Strelitz, thirteen children have been the issue of their alliance.

"The queen is a model of virtue, modesty, piety, and religion. The sovereign himself is distinguished for goodness of heart, for parental affection, and the love of his people. The French Jacobins have loaded this prince with a thousand scurrilities. He is not the author of the injuries his government has done to France or to Liberty. An attentive inquirer may find in his history unequivocal and

and excellent ſpecimens of the tenderneſs he feels for the privilege of his ſubjects.

"This prince had ſcarcely aſcended the throne, when he was the firſt to demand, that limits ſhould be preſcribed to his civil liſt, and that his expenditure ſhould be ſubmitted to parliamentary inſpection.

"Soon after, he propoſed the great meaſure of the independence of the judges, and made ſeveral other wiſe regulations reſpecting them. In 1770, he inſured the independence of parliament, by the act which refers excluſively to committees of the houſe of commons, choſen by ballot, the deciſion of the validity of elections. In 1782, he further confirmed this independence, by the acts which exclude contractors, cuſtom-houſe officers, and other placemen, from a ſeat in the houſe of commons, and which limited the penſions to be granted by the crown. In fine, he ſanctioned, with the royal aſſent, the act which admits the queſtion of law as well as of fact, in caſes of libel, to the deciſion of the jury, calling upon the jury to decide not only whether the defendant has written the work under proſecution; but, alſo, whether the work be criminal, or innocent. George III., by theſe ſucceſſive meaſures, has eminently improved the Britiſh conſtitution, in whatever regards the civil rights of the citizen: and this is the prince whom the Jacobins have repreſented as a tyrant, inſatiable in his eagerneſs to deſtroy civil and individual liberty.

"Yet, under this reign, the Engliſh adminiſtration have continued to adopt meaſures, and to commit abuſes, ſome of them diſhonourable to the government, and others which appear the reſult of a profound infatuation. George III. would have evinced his virtue and moderation, if, inſtead of continuing the war in which his predeceſſor had entered, he had ſtudied to calm the deſtructive and reciprocal hatred which exiſted between France and England. But, inſtead of this, he exacted from France not merely the painful ſacrifice of her colonies, which France would have endured in conſideration of her miſcarriages in the war, but he carried his contempt of our nation ſo far as to exact from us conceſſions, at the peace, which were of no benefit to England, and which could anſwer no other end than to feed her overbearing inſolence, and the mutual averſion of the parties. He adopted himſelf the erroneous and fatal opinion, that France was ſo profoundly plunged in the vices and infamy of the court of Lewis XV. as to be incapable, under his ſucceſſor, of imagining or executing any thing noble or courageous to deliver herſelf from this ignominy. The ſpirit of the peace of 1763 was the firſt error of the reign of George III.

"The inflexibility of his adminiſtration towards the ſentiments of his colonies, was the ſecond error of his reign. We may now peruſe, with impartiality and inſtruction, the haughty and ſoldier-like tone of the manifeſtoes and miniſterial papers of the Engliſh government, and ſee how great was their injuſtice towards this uſeful portion of the Britiſh empire. England has been ſufficiently convinced of the effects of her imprudence."

In

In treating of the character of Lord Chatham, M. Soulavie ranks him with the great Frederick of Pruſſia, and conſiders them as the two geniuſſes of the 18th century. He ſuppoſes him to have been imbued with an inveterate hatred againſt France, and that he took pains to inſtil, from infancy, into the mind of his ſon, our preſent miniſter, the ſame ſentiments: ſo that he concludes no ſincere peace can ſubſiſt between the two countries during the adminiſtration of the latter gentleman. So little is the author acquainted with our internal politics, that he imagines Lord Chatham's reſignation was occaſioned by the deference ſhewn to France on the part of the King.

Our author ſpeaks of Mr. Burke in the following terms:

"Burke, equally active in his parliamentary oppoſitions, ſhared with Chatham in his hatred againſt us. This Engliſhman had fewer talents for adminiſtration; but he had, like Chatham, an imagination that took fire every time that the name of *Frenchman* recurred to his mind. The whole world is acquainted with the calumnies he poured out againſt us before his death. Inſtead of enlightening us in our wanderings, he ſpoke of them with fury; inſtead of ſoftening the ferocity of our revolutionary paſſions, he exaſperated them; and inſtead of negociating, he ſpoke only of extermination. All the calamities of the revolution were accumulated by him: by the addition of the Engliſh hoſtility, he doubled our diſtreſſes."

It appears that Lewis XVI. was forced, by his miniſters, into alliance with America. When they preſented him the manifeſto to be publiſhed againſt England, he made marginal obſervations, which ſhew, moſt clearly, the candour, juſtice, and moderation which actuated this amiable and unfortunate monarch, as well as much good ſenſe, and an excellent judgment. The effect of this alliance was, that a number of ardent young Frenchmen, ſuch as La Fayette, D'Eſtaing, Rochambeau, Beauharnais, Cuſtines, Noailles, the two Lameths, Dumas, Berthier, &c. &c. purſued their revolutionary ſtudies in the United States, and there learned the art of metamorphoſing kingdoms into republics.

The fourth volume commences with the firſt adminiſtration of M. Necker. In 1776 he was, in conſequence of the reputation he had acquired, named Director-General of the Finances, and notwithſtanding the oppoſition made to his reforms, and the perſonal diſlike to him as a mere banker, a proteſtant, a republican, and a ſtranger, he maintained his ſituation till 1781; when he found it neceſſary to ſend the king his official reſignation, together with the following note, written careleſsly on a ſcrap of paper:

"The

"The converſation which I have held with M. de Maurepas, does not permit me any longer to defer tranſmitting my reſignation into the hands of the king. I am ſtung to the very ſoul. I flatter myſelf his majeſty will deign to preſerve ſome remembrance of years of ſucceſsful but painful labour; and, above all, of the unbounded zeal with which I devoted myſelf to his ſervice.

"*May* 19. "NECKER."

The whole of the hiſtory of M. Necker's firſt adminiſtration is tediouſly minute, and wants the clearneſs, preciſion, and limitation to facts of importance, which can alone make hiſtory intereſting.

Upon the retreat of M. Necker, Joly de Fleury and D'Ormeſſon ſucceſſively filled his place; but it was ſoon diſcovered that the ex-director had carried with him all the confidence of the moneyed men. A conſiderable embarraſſment in the finances was the conſequence; and here the hiſtory begins to aſſume a more lively character of intereſt than it hitherto has done; for it is undoubtedly this financial embarraſſment which produced the Revolution. When Monſ. D'Ormeſſon found himſelf no longer capable of conducting the finances, conſiderable exertions were made, particularly by M. de Caſtries, to induce the King to recall M. Necker: but the king was ſo mortally offended by the conduct of Necker in publiſhing his treatiſe on the finances of France, which his Majeſty thought ought only to have been preſented in manuſcript to his ſucceſſor in the financial department, that he exclaimed,—"Let me hear no more of that man:" and again, "I will hear no more of M. Necker's plans, nor ſuffer my kingdom to be made a clamorous republic continually debating on affairs of ſtate, like the city of Geneva, and as it was during M. Necker's adminiſtration." The celebrated Calonne was appointed to ſucceed D'Ormeſſon, and it is well known how rapidly the *deficit* increaſed under his adminiſtration. On his being compelled to retire, the Archbiſhop of Thouloufe ſucceeded; who, ſoon ſinking under the weight of affairs, perſuaded the King, as the only reſource, to reſtore the adminiſtration of M. Necker.

Before treating of this remarkable epocha of the reign of Louis XVI. the ſecond adminiſtration of M. Necker, which led ſo rapidly to the downfall of the monarchy, M. Soulavie gives us a long and tireſome diſſertation on the cauſes which diſpoſed the people of France to a change. In the courſe of this he details the petty revolution which took place at Geneva, in 1779, and which terminated in the expulſion of Duroveray, D'Ivernois, Clavieres, &c. from that city. Theſe refugees were afterwards ſupplied by the Engliſh government with a ſum of money to enable

enable them to found a new Geneva in Ireland, and introduce there the induſtry and ingenious manufacture of their native city. Our author conſiders theſe Geneveſe democrats as having had great influence in producing the French Revolution, and attaches great importance to the countenance they met with from the Engliſh government, which he roundly charges with labouring to produce anarchy and confuſion in France. Not leſs extravagant is another opinion of M. Soulavie, namely, that the Revolution was, in ſome degree, occaſioned by the Queen of France preferring muſlin and cambric to ſilks and ſattins. The people imagined that the queen gave this preference for the ſake of encouraging her brother's manufactories in the Netherlands. Bruſſels grew opulent, and Lyons loſt three-fourths of its trade: this occaſioned the diſtreſs of thouſands of families, and a general diſcontent. The merchants of Lyons attempted in vain to conciliate the queen by making ſilks of the colour of her hair, and alſo of the colour *caca dauphin*; her rage for lawns and cambrics continued; ſhe gave the faſhion to France, France to Europe, and the conſequence was, that the French manufacturers loſt upwards of an hundred millions of their annual profits, which were gained by Joſeph the Second and the Engliſh. Our author adds; "The national ſpirit of the French reviving in the people, in that claſs particularly of the citizens diſtinguiſhed for their addreſs, activity, and vigilance, a revolt took place againſt a government which had degraded and impoveriſhed the nation for the benefit of Auſtria and England."

That the queen, however, became very unpopular in France, and that this unpopularity was one of the concurrent cauſes of the revolution, is highly probable. A conſiderable portion of the ſixth volume is employed in an account of the queen, and an inquiry into the cauſes of the hatred which the French people entertained for her. Our author details all her imprudences; her contempt for the old cuſtoms of the court of France; her neglect of etiquette; a too remarkable partiality to Auſtria, her favourites the Polignacs and the Vandreuils; her acting plays, and even low comic parts; her nocturnal walks, and the revels of Trianon; her provocation of the Duke of Orleans; and the affair of the diamond necklace, on which no new light is thrown. We ſhall extract the following anecdote of the Duke of Dorſet, our ambaſſador at Paris:

"The cabinet of St. James's had ſent an ambaſſador to France, a man of ſuch artful and ſpecious manners, that he found the means of inſinuating himſelf into the good graces of the queen, and even

even gained the reputation of being her lover. Never before had any foreign ambaſſador eſtabliſhed his reſidence as he did at Verſailles. Lewis XVI. made it his uſual place of abode, partly to avoid the intruſive curioſity of foreign ambaſſadors; frequent viſits were only granted to family ambaſſadors; while the duke of Dorſet had fixed himſelf in the very boſom of the court, never quitting the Polignacs, whoſe houſe was become the central point of intrigue. The Duke went only once a week to Paris, to ſend off his diſpatches; and the ſame day returned to Verſailles, kindling in the boſoms of the court and ſtate the flames of diſcord, and accelerating, by theſe ſtratagems, the motions of the revolution. The following anecdote is a proof of his ſkill in this way.

"The Abbé de Saint Farre, ſon of the late duke of Orleans, wiſhing to obtain an inferior benefice near Rainey, ſolicited the ducheſs of Orleans to aſk it of the queen, the ſource of all favours. The ducheſs, not chuſing on this occaſion to hazard a refuſal, addreſſed herſelf to the duke of Dorſet, who at that period enjoyed the greateſt influence. The ambaſſador promiſed an anſwer, and the following is what he ſaid, on the occaſion, to the ducheſs of Orleans and her ſon. "You wiſh to know the queen's anſwer. You deſire to hear it: I will inform you of it. She charged me to do ſo. She replied deciſively reſpecting the benefice, that as long as ſhe was queen of France, whoever was in any manner related to the houſe of Orleans had no favour to expect from the court."

What are we to think of the candour of an hiſtorian who attributes this conduct of the queen, which ſo naturally reſulted from her hoſtility to the Duke of Orleans, to Engliſh intrigue labouring to produce diſſentions and confuſion in France!

The actual account of the Revolution, one of whoſe early effects was the murder of the ſubject of theſe memoirs, occupies but a ſmall part of this concluding volume; ſo that the reader has equal reaſon to regret the author's conciſeneſs on this point, and his diffuſeneſs on others far leſs important. We obſerve, without ſurpriſe, aware how often extremes meet, that M. Soulavie, whatever may have been his ſentiments at the outſet, now looks back with reſpect and regret to the old conſtitution of his country. Our author is of opinion, that France was the beſt conſtituted of all the monarchies exiſting in Europe in the year 1789. In this part of his work, M. Soulavie preſents us with an analytical table of the various events of the revolution, from the fall of the ancient *regime*, on the 14th of July 1789, to the eſtabliſhment of the conſulate: which is very uſeful for refreſhing the memory of the reader. In the table are exhibited, in perpendicular columns, the chronological ſucceſſion of the ſeven governments conſtituted in France during the laſt twelve years of the eighteenth

century

century, the variations of their exterior policy, the conduct of foreign powers towards France, the operations of the counter-revolutionary oppoſition, *and the operations of juſtice and moderation tending to put a ſtop to the revolution which have reſtored the French nation to her interior repoſe, and to her rank in Europe,* in other words, the conſular government of Bonaparte.

In conſidering the effects of the French revolution, the attentive reader cannot fail to be ſtruck at the peculiar aptitude with which Voltaire's reflections on the termination of the conteſt between Charles I. and the Parliament of England apply to this event:

"Charles I. a good father, a good huſband, a good maſter, and an honeſt man, but an ill adviſed monarch, engaged in a civil war which deprived him of his throne, and occaſioned his death on the ſcaffold by a revolution that is almoſt without example. This war for ſome time prevented England from interfering with the concerns of her neighbours. She loſt her conſequence with her happineſs. Her commerce was interrupted. *The other nations of Europe thought her buried under her ruins, till ſhe roſe up all on a ſudden more formidable than ever.*" Voltaire's Age of Lewis XVI.

When our author comes to treat of the ſad cataſtrophe of Lewis, he ſpeaks with a virtuous indignation of thoſe monſters who with ſo ſmall a majority of votes brought to the ſcaffold one of the beſt and mildeſt kings that ever governed France. He remarks, that Spain was the only European power that interfered to ſave the king. Had the advice of our illuſtrious ſtateſman been followed by the Engliſh Parliament, we ſhould not now have ſuffered this reproach.

"The terrified powers of Europe, watchful and ſilent, appeared inſenſible to the fate of the unhappy monarch. There were few European princes who did not behold, as it were, their own blood ſpilled on the ſcaffold. The king was related by his conſort, and by the wives of Lewis XIII. and Lewis XIV. to the houſe of Auſtria; by the ducheſs of Burgundy to the houſe of Savoy; by his own blood to the duke of Parma, and the kings of Naples and Spain. The latter employed Caſtilian honour, with much addreſs, to ſoften his judges; but they were inexorable. Fanaticiſm, on this occaſion, proved more powerful than cupidity. The majority, who put the king to death, only gained the victory over the minority by five votes; and I am in poſſeſſion of proofs, that, fear of the future and ſome well timed obſervations having gained over five or ſix deputies of my acquaintance, it was not impoſſible to have compoſed an oppoſite majority; but the mountain in that caſe, reſolved to ſuffer the Brutuſes of the day to enter the temple, and include the mother and her children in the maſſacre."

Who

Who can now read, without ſympathy, the dying ſentiments of a ſovereign, who, in this appalling criſis, exhibited the fortitude of a man, and the reſignation of a Chriſtian.

"*Abandoned by the whole univerſe,*" ſaid he, in his will, "I have none but God to whom I can addreſs myſelf. Shut up with my family in the tower of the temple at Paris, by thoſe who were my ſubjects, and implicated in a proceſs, of which it is impoſſible for me to foreſee the iſſue; in the preſence of God, I declare my laſt wiſhes and ſentiments. I die in the union of our holy catholic, apoſtolic, and Roman church. I pray to God to receive my deep repentance, for having affixed my name, though againſt my will, to any acts which may be contrary to the diſcipline of the catholic faith, to which I have ever remained ſincerely attached. I requeſt thoſe whom I may have *inadvertently* offended (for I do not remember to have given offence to any one knowingly), and thoſe I may have unjuſtly charged with faults, to pardon the injury they ſuppoſe me to have done them.

"I forgive, with all my heart, all thoſe who have been my enemies, without having received from me any injury; and I pray God to pardon them, as well as thoſe who have done me great harm.

"I commend to the Almighty, my wife, my children, my ſiſter, my aunts, my brothers, and all thoſe who are attached to me by ties of blood. I pray God to look upon my wife, my children, and my ſiſter, who ſuffer with me, with an eye of mercy, and to ſupport them with his grace, if they happen to loſe me.

"I commend my children to my wife; I have never doubted her maternal tenderneſs for them. I exhort her, particularly, to make them good Chriſtians, and honeſt members of ſociety; to cauſe them to look upon the grandeurs of this world, if they ſhould be condemned to experience them, as dangerous and periſhable treaſures, and to direct their attention towards the only ſolid and durable glory of eternity. I entreat my ſiſter to continue her tenderneſs towards my children, and to ſupply the place of a mother, if they ſhould have the misfortune to loſe theirs.

"I beſeech my wife to pardon all the miſery ſhe ſuffers on my account, and all the vexations I may have occaſioned her in the courſe of our union; as ſhe may be ſure, that, ſhould ſhe think ſhe has any thing to reproach herſelf with, I have no ſuch feeling or remembrance.

"I recommend to my ſon, if he ſhould be unfortunate enough to become king, to reflect, that he muſt devote himſelf to the happineſs of his fellow citizens; that he ought to forget all hatred and reſentment, eſpecially what may relate to the misfortunes and croſſes I experience; that he can only enſure the happineſs of the people by reigning according to the laws; but, at the ſame time, that a king cannot cauſe them to be reſpected, and accompliſh the good intentions of his heart, but in proportion as he poſſeſſes a neceſſary authority; and that otherwiſe, confined in his operations, and unable to inſpire reſpect, he is more prejudicial than uſeful."

We ſhall terminate our extracts from this work with the following account of the laſt moments of this good king:

" Lewis dedicated his laſt moments to acts of piety and devotion, in which there was neither weakneſs nor vanity. ' Thoſe who entertain any friendſhip for me,' ſaid he to Cléri, ' ought to rejoice at ſeeing me arrived at the end of ſo many ſufferings.' He performed his laſt chriſtian duties with piety and fortitude. As they were leading him to the ſcene of execution, he recited the prayers appointed for perſons in their laſt moments.

" On his arrival at the foot of the ſcaffold, he finiſhed his oriſons, took off his coat and cravat, untied his hair, and opened his ſhirt to expoſe his neck and ſhoulders. He then threw himſelf on his knees to receive from his confeſſor the abſolution, *in articulo mortis*. As he roſe to aſcend the ſcaffold, his confeſſor himſelf feli on his knees, and exclaimed, as if by inſpiration, Go, ſon of St. Lewis, aſcend to heaven! Arrived on the ſcaffold, Lewis looked ſtedfaſtly at the inſtrument of death; one of the executioners tied his hands and cut off his hair: when he ſaid to the people, in an elevated tone of voice, I die perfectly innocent of all pretended crimes they have charged me with, and I forgive my enemies. Santerre, giving the ſignal for the drums to beat a roll, replied, I have not brought you here to harangue but to die. The three executioners then ſeized the perſon of Lewis, and tied him to the inſtrument with leather ſtraps; his head was inſtantly ſtruck off, and held up to the populace amid the cries of *Vive la liberté et la republique!* Several perſons having gathered, with pieces of linen, ſome drops and threads of blood, which fell on the ground and on the ſcaffold, they afterwards cauſed a repreſentation of the nails which fixed Chriſt to the croſs, and ſome ſacrés cœurs to be engraved, and coloured them with the blood of Lewis. My collection contains ſeveral copies of theſe.

The Abbé le Duc, an acknowledged ſon of Lewis XV. and Madame de Cavanac, had the courage to aſk the convention for the body of his uncle. It was, however, carried without coffin to the burying ground of *la Magdelaine*, thrown, without any funeral ceremony, *into a grave, and covered over with quick lime.*"

We cannot commend the ſtyle of the tranſlation: beſides a general looſeneſs and want of tone, there are occaſionally errors ſo often repeated, that we cannot blame the printer for them, but muſt lay them to the account of the tranſlator. We have preſidency for precedency, cautelous for cautious, decadence for decline, Chineſe ſhadows for magic lantern, federaries for federaliſts, and we are informed that Ganganelli *ſucceeded* Pius VI. The one hundred and thirteen portraits, ſo pompouſly mentioned in the title-page, are miſerable ſketches, which we have ſhewn to a gentleman who reſided at the French court, and who informs us that many of them bear no reſemblance to the perſons they profeſs to repreſent. They are in the ſtyle of thoſe prefixed to the Britiſh Public Characters.

ART. CXLVII. SUPPLEMENT II. *to the General Synopsis of Birds:—Supplementum Indicis Ornithologici, sive Systematis Ornithologiæ. Studio et Operâ* JOANNIS LATHAM, *M.D. S.R.S.* 4to. pp. 450, with 24 coloured Engravings. Price 2*l.* 7*s.* 6*d.* Leigh and Sotheby, London. 1801.

THE merits of Dr. Latham are too well known to the professed naturalist to require any eulogy; but to those whose studies are to commence, it may be proper to remark, that the literature of this country is indebted to him for a more complete system of *Ornithology* than that of any other nation. Of his *General Synopsis of Birds*, the first part was published at London in the year 1781; and the sixth and last in the year 1785. The great, the pious Mr. *Ray* hesitated to pronounce that there were more than five hundred known species of birds; M. *Brisson* enlarged the list to above fourteen hundred; but our English Ornithologist, says Mr. *Pennant*, describes, with exactness, nearly two thousand five hundred; and imagines that he may still find subjects sufficient for a supplemental volume, which, for some years at least, will leave little for future writers to add. Including varieties, the birds already described in the *Synopsis* amount to two thousand eight hundred; and with those hereafter to be described in the *Supplement*, it is probable that the number may exceed three thousand.* Dr. Latham's first *Supplement*, which is the work alluded to, appeared in the year 1787; and, in the year 1790, the author furnished specific characters of the subjects described in his former publications, in a work intitled *Index Ornithologicus s. Systema Ornithologiæ.* The steady attention of the author to a favourite pursuit, is abundantly manifest on the inspection of the volume now before us; which is not designed merely to remove the errors and remedy the imperfections unavoidable in an undertaking of such magnitude as the *General Synopsis*, but to comprise the species discovered during an interval of more than twelve years, in which the researches of naturalists were prosecuted with uncommon spirit, and their labours were rewarded with unparalleled success. With this view, the author has not only had recourse to the copious sources of information opened in the Transactions of our own and of foreign Societies, established for the advancement of natural knowledge,—in the systematic productions of Asso, Bechstein, Beseke, Cetti, Daudin, Forskål, Gerini, Lewin, Maduyt, Merrem, Molina, Shaw, Spalowsky, Sparrmann, Le Vaillant, Vosmaer, &c.;

* Index to Buffon, and the Planches enluminées.

and in the voyages, travels, and topographies of Bartram, Bruce, D'Entrecaſteau, Dixon, S. G. Gmelin, La Pérouſe, Lepechin, Pallas, Paterſon, Phillip, Portlock, Staunton, &c.; but has availed himſelf of the facilities of perſonal inſpection and liberal communication, which, to a naturaliſt of his eminence, a reſidence in the metropolis is always ſure to afford. We find it impoſſible to direct the attention of our readers to all the new matter which this volume contains; but although we may be under the neceſſity of neglecting many prominent objects, we ſhall endeavour to make ſuch a ſelection as will enable them to form no inadequate idea of its value and extent. We purpoſely abſtain from copying ſeveral intereſting elucidations of *Britiſh Ornithology*, as we flatter ourſelves we ſhall have an early opportunity of recurring to the ſubject, when they may be conſulted with more advantage.

Six new genera are introduced into this continuation of the *Synopſis*; viz. *Scythrops, Muſophaga, Phytotoma, Menura, Rhea*, and *Cereopſis*.

Scythrops, or *Channel Bill*, is ſo denominated from the furrows on the upper mandible. At preſent, we are acquainted with only one ſpecies. It is a native of *New Holland*; and was deſcribed by the author, in Governor Phillip's Voyage to Botany Bay, under the title of *Pſittaceous Hornbill*.

The genus Musophaga, or *Plaintain-eater*, was firſt noticed by M. *Iſert*, in the *Memoirs of a Society of Naturaliſts at Berlin*. It belongs, like the former, to the order *Picæ*, and contains only a ſingle ſpecies. The generic character ſtands thus:

" *Bill* ſtout, triangular; the upper mandible elevated at the baſe above the crown: both mandibles dentated on the edges.

Noſtrils in the middle of the bill.

Tongue entire and ſtout.

Toes placed three before, and one behind.

" Muſophaga violacea, Muſafreſſer, *Schr. der Berl. Geſell.* ix. S. 16. taf. 1.

" Royal Cuckow, *Lev. Muſ.* pl. in p. 167.

" This curious and hitherto non-deſcript bird, is nineteen inches in length, of which the tail is ſix inches and one-third; the bill from the tip to the gape is one inch and an half, and very ſingularly ſhaped, eſpecially the upper mandible, being nearly triangular, loſing its attachment at the back part, where it is elevated, and hangs over the crown; the colour of the bill is yellow, growing red towards the end, and the edges of both mandibles are dentated; the tongue not unlike that of a *Parrot* in ſhape: irides brown: the top of the head is purple: lore violet: beneath each eye is a line of white; eye-lids purple: the neck, breaſt, and body violet; wings the

the same: the prime quills purple in the middle: the tail longish, cuneiform, obtuse, the same colour as the quills*: legs dusky black, and very strong.

"This beautiful bird is found on the plains near the borders of rivers, in the province of *Acra*, in *Guinea*, and is said to live principally on the fruit of the *plaintain*†; is very rare, for, notwithstanding every pains he could take, *M. Isert* was not able to obtain more than one specimen.

"I have ventured to assimilate this with the *Royal Cuckow* of the *Leverian Museum*, as it seems to agree in every point, except the disposition of the toes, which in that figure are placed two before and two behind. This, however, may be reconciled, by supposing the bird capable of placing the toes in the two different positions at will, a circumstance observed likewise in respect to the *Touraco:* however, the assertion of *M. Isert*, that the toes were situated as his figure represents, ought to weigh with us, especially as he seems to be the only one who professes to have seen the bird."

PHYTOTOMA, or *Plant Cutter*, O. PASSERES.

GEN. CHAR. *Bill* conic, strait, serrated at the edges.

Nostrils oval.

Tongue short, obtuse.

Two species described, natives of *Chili* and *Abyssinia*.

MENURA. (O. GALLINÆ.)

GEN. CHAR. *Bill* stout, conico-convex, somewhat naked at the base.

Nostrils oval, placed in the middle of the bill.

Tail long, consisting of sixteen loose-webbed feathers, the two middle ones narrow, exceeding the others greatly in length, the outer one on each side growing much broader, and curved at the end.

Legs stout, made for walking.

This genus likewise consists of a solitary species, which inhabits the hilly parts of the country in *New Holland*, and is known to the natives by the appellation of the *Mountain Pheasant*. With the description and figure of this bird by Dr. *Latham*, our readers may compare those of General *Davies*, in the sixth volume of the *Linnean Transactions*.

RHEA. (O. STRUTHIOUS.)

GEN. CHAR. *Bill* strait, depressed, somewhat rounded at the tip.

Wings useless for flight.

"* *M. Isert* says the tail consists of nine feathers only, which might be the case with his specimen; but as we know no bird in which the tail feathers are not even in number, I should suspect that this bird also may have at least ten feathers, or even more."

"† Musa paradisiaca & sapientum."

Lower part of the *thighs* bare of feathers

Legs furniſhed with three toes forward, and a knob behind inſtead of a back toe.

Contains a ſingular ſpecies, the *American Oſtrich* of the *Synopſis*, &c.

CEREOPSIS. (O. GRALLÆ.)

GEN. CHAR. " *Bill* ſhort, convex, bent at the tip.

" *Noſtrils* at the baſe, under the cere.

" *Head* wholly covered beyond the ears, with a rough ſkin or cere.

" At the bend of the wing a blunt knob.

" Tail ſhort, conſiſting of ſixteen feathers.

" Legs ſtout; bare much above the knee: toes cloven: the outer one connected to the middle at the baſe: back toe ſmall.

" Size of a ſmall gooſe; length thirty-nine inches: neck long: bare part of the thigh one inch and three quarters: leg ſeven inches and a half; middle toe three inches and three quarters: the bill is black, three quarters of an inch in length; but from the tip to the gape an inch and a quarter; the under mandible ſhutting cloſe under the upper; from the baſe of the bill begins a bare rough ſkin of a yellow colour, covering the whole of the head beyond the ears: the plumage is pale aſh grey, but the neck and under parts are paler, the upper inclining to brown; ſome of the wing coverts and axillaries have a duſky blackiſh ſpot near the ends, and the quills are duſky towards the tips: tail the ſame, conſiſting of ſixteen feathers, and rounded in ſhape: at the bend of the wing a blunt knob: the ſecond quills nearly as long as the prime ones: the legs are orange colour, but the fore part above the bend, the toes and claws, are black: toes four in number, the three forward ones ſtout and cloven, but the exterior is connected to the middle one by a membrane at the baſe: the ſole of the foot is a ſolid knob on which the foot reſts, and above this a very ſmall fourth toe, which ſcarcely reaches the ground.

" Inhabits *New Holland*: the only ſpecimen we have ſeen is in the *Britiſh Muſeum*."

We ſhall now proceed to examine ſome of the more remarkable ſpecies arranged under the genera already in uſe:

VULTUR. *Californian V.* in ſize nearly equal to the *Condur*. The general colour of the plumage is black. The wings, when folded, reach beyond the tail. The head and neck are entirely bare of feathers. The bill is of a pale colour. The lower part of the neck is ſurrounded with a ruff, compoſed of ſlender black feathers, of the ſtructure uſually ſeen in many of the genus. The under part of the body is covered with looſe downy feathers: the tail is, even at the end: the legs black. This bird was firſt deſcribed in the *Nat. Hiſt.* Vol. ix. pl. 301, from a ſpecimen brought from *California*, by Mr. *Menzies*, which is now in the *Britiſh Muſeum*.

—The

—The *Angola* and *Ash-coloured V.* seem to form but one species, which includes the *V. de Norwege, petit V.* and *Sacre d'Egypte* of Buffon, and probably also the *Rachamah* of Bruce. When the decision of the vulture genus into real species is to take place, is not, says the author, for us to determine. The variety among individuals at different periods of life, as well as the different appearance of the plumage when at large or in a state of confinement, cannot fail to create great difficulty: to which it may be added, that very few travellers are naturalists in a sufficient degree to discriminate one subject of this kind from another; and that the animals in question are mostly Extra-European. Let us, however, he adds, attempt all we can, with the hopes of, some future day, being able to arrive at greater precision; nor let any writer be ashamed of correcting his mistakes the moment he becomes possessed of better information. The *Nisser Werk* of Mr. *Bruce,* whose description is too concise to afford complete satisfaction, is supposed to be no other than the *Bearded V.* or *Lämmergeyer* of the Alps, or at least a slight variety of that species. The coloured dust which flew out of the plumage when the dead bird was moved, is not peculiar to it; for Dr. L. has observed the same circumstance in the *King V.* and also in the *White Cockatoo.* The *Secretary V. (Falco serpentarius* of Gmelin) by means of a bony protuberance at the bend of the wing, is enabled to strike most destructive blows with that part: and it is with the wings that these birds defend themselves against venomous snakes, by sometimes opposing one and sometimes the other wing, whereby they evade bites that might otherwise prove mortal; till the enemy, tired with its efforts, or bruised nearly to death, becomes an easy prey. A bird of this species, killed by *M. Le Vaillant,* had twenty-one young turtles, eleven small lizards, and three snakes in its stomach. The *V. Audax,* a species hitherto undescribed, is a native of *New Holland,* where it is known by the name of *Boorn-morang.* The plumage is of a deep brown; but the sides of the head are bare as far as the eyes, and somewhat beneath them, and the colour of these parts is very pale. The quills and tail are of a darker colour than the rest of the body. The shins are covered, quite down to the toes, with flesh-coloured feathers, dotted with black.

Falco. Dr. L. suspects the *Caffre* of *Le Vaillant,* or *Aigle Vautourin* of *Daudin,* to be the same with the *Nisser Tokoor,* or Black Eagle, of Bruce; as the chief difference between them is, that the latter has the feathers of the head elongated into a crest of considerable length, which it carries

erect. Mr. B.'s bird is alſo bare from the bill to the eyes, and yellow; in this reſpect greatly approaching to the Vulture genus, and ſeeming to form a link between the two.—The *Goſhawk* breeds in Scotland. The young one is very different from the adult, and it is not at all clear that the *Falcon Gentil. Br. Zoöl.* N. 50, is not the *Goſhawk* in its firſt feathers.—Of the chanting Falcon, *F. muſicus*, defined in the *Index*, p. ix. *F. cera pedibuſque rubris, corpore cæruleo-caneſcente, abdomine albido faſciis numeroſis*, we ſhall tranſcribe the author's deſcription:

CHANTING FALCON.

Le Faucon chanteur, *Le Vaillant Oiſ.* l. 117.—*Daudin. Orn.* II. 116. lxxxviii.

"This beautiful ſpecies is the ſize of the *common Falcon*, and the plumage, in general, of a very pale lead or dove colour, but the top of the head and ſcapulars are much darker, inclining to brown; and the under parts, from the breaſt, are pearly grey, croſſed with numerous blueiſh grey markings: the quills are black: the tail is greatly cuneiform, the outer feathers being ſhorter by one third than the middle ones; it is of a duſky colour, but the very tip of the feathers are white, and all but the two middle ones are croſſed with white bands: the bill and claws are black; the legs and cere orange, and the iris deep red brown: the *female* is bigger than the *male* by one-third, but does not differ from that ſex materially in colour, except in ſome parts, eſpecially the cere and legs, being paler.

"This bird imitates the *Hen-harrier* in colour, but, independent of other points in which it differs, I do not find that it has any appearance of the ruff-like collar round the lower part of the head.—It is found chiefly in Caffraria, and the neighbouring country, as *Karow* and *Camdeboo*. In breeding time, the male is remarkable for its ſong, which it makes every morning and evening, and, like the *Nightingale*, not uncommonly even the night through: it ſings in this loud tone for more than a minute, and after an interval begins anew: during its ſong, it is ſo regardleſs of itſelf that any one may approach; but in the intervals of quiet it is ſo wary as to take flight at the leaſt ſuſpicion; ſhould the marksman ſhoot the male, the female will ſoon fall under his gun, as, in the attachment to him, and calling every where with the moſt plaintive voice, it is ſo continually paſſing within gun-ſhot, that it is no difficult matter to ſhoot it; but in caſe the female ſhould be ſhot firſt, the male does not teſtify ſo much attachment, for, retiring to the top of ſome diſtant tree, not eaſily approached, it does not ceaſe to ſing, but becomes ſo wary as to fly entirely away from that neighbourhood on the leaſt alarm. The female is ſaid to make the neſt between the forks of trees, or in buſhy groves, and to lay four white round eggs. This ſpecies preys on partridges, hares, quails, moles, rats, &c. and for its ſize ſeems a very deſtructive ſpecies."

To

To the bird described in the following extract, we solicit the attention of British Ornithologists:

"Some few years since, I received the following bird, which was shot in *Surrey*: It was fourteen inches long: the bill pale, with a black tip: cere and legs yellow: the forehead over the nostrils white: head grey, streaked with black: chin and vent nearly white: wing-coverts crossed with black bars: quills dusky, within barred with reddish white: tail pale rufous ash-colour, barred on each side the shafts with black; those on the inner webs most complete, and all the feathers marked at the ends, for an inch, with a bar of black, but the very tips quite pale. This, I judge, may prove merely the *Epervier des alouettes*, noticed by *Brisson, Orn.* I. 379, 22. and probably no other than a young male of the *Kestril*, in the first year's plumage."—Another variety of *Falcon*, noticed in the German translation of the *General Synopsis*, is referred to the *Kestril*, which is known to wear the female plumage for some length of time. Indeed many of the Falcon genus have so mixed an appearance in their plumage, partaking both of the male and female, as to appear to the less informed naturalist distinct species. A new species of *Hawk* is described in *Sonnini's* Travels: but as the first quill feather is serrated on the outer edge, the shins are feathered almost to the toes, and the eye is, in part, surrounded by an imperfect circle of slender black feathers. There is reason to suspect that it may be more nearly allied to the *Owl* genus.

STRIX. The *long-eared Owl* is found near the *Cape of Good Hope*, as well as in other parts of *Africa*. Of the whimsical gestures of this bird in a state of captivity, M. *Bechstein* has given an entertaining account. Modern credulity has transferred to the *Dottrel* the exaggerated narratives of the ancients.* Dr. L. is clearly persuaded that the faculty ascribed to the short-eared Owl *(S. Brachyotus)* of erecting a single feather at will, has no foundation. The author thinks proper to remark, that if the *Tacony Owl* of Mr. *Pennant* has yellow irides, he never met with it, and except it may hereafter prove the *short-eared Owl*, in some one stage of its life, he knows of no such bird in *England*. Our brown *Wood Owls* have dark or blueish irides, and one sex inclines more to reddish tawny

* Aristot. *H. A. Lib.* viii. *Cap.* xii. Plin. *H. N. Lib.* x. *Cap.* xxxiii. Athenæus, *Lib.* ix. *pag.* 390. In the following passage, *Otus* is probably a typographical mistake for *Otis*:—"La Demoiselle de Numidie est le celebre & marveilleux *Otus* des anciens." PERRAULT; *Mechanique des Animaux-Œuvres de Physique.* Tom. III. 344.

tawny than the other, differing alſo in weight. He is therefore of opinion, that the *Tawny Owl* ſhould be eraſed from our calendar, unleſs we allow it to be the ſame bird with the brown ſpecies. The *white-fronted Owl*, to which the following character is aſſigned, in the *Index Orn.* viz. "S. *albifrons:* f. capite aurito, corpore fuſco ſubtus flaveſcente, facie albâ," was brought from *Quebec*, by General *Davies*, in 1790; and with it another, much ſmaller, which differed, in being more duſky, and the circles of the face not fringed on the back part, otherwiſe ſo like the former as to be ſuppoſed merely to differ in age and ſex. General D. obſerved, that this bird frequently erected two feathers over the eye; but on cloſe inſpection, it did not appear that any two feathers were longer than the reſt. This ſpecies is figured in the *Nat. Miſc.* pl. 171.—The *White* or *Barn Owl*, is very common at the *Cape of Good Hope*, where, in defect of barns, out-houſes, and old buildings, it is conſtrained to make a neſt, compoſed of a few twigs and dried leaves, among the rocks, in the hollows of which it lays ſeven or eight white eggs.

LANIUS. *M. Le Vaillant* obſerves, that the *Collared Shrike* is not a variety of the *Great S.* of our author. The laſt has fifteen quills marked with white, the former only ſeven. In the *Great S.* alſo, the tail feathers are twice as broad as in the other. We wiſh that Dr. L. had taken ſome notice of the derangement of European Shrikes by his teutonic editor.—The *dubious S.* a ſpecies unknown to former naturaliſts; what diſtinguiſhes this bird from all others is, that all the feathers of the rump, and ſome of the upper tail-coverts, have a fine daſh of crimſon at the end, for one-third of an inch in length, reſembling (in appearance only) the ſingular feather in the wing of the *Waxen Chatterer*: for, on a near inſpection, they are not of a horny texture, and the webs are perfectly diviſible.

PSITTACUS. The *Tabuan Parrot*, deſcribed in the *General Synopſis*, is a male. The author has added deſcriptions of the female, and of two varieties, which are delineated in Governor *Phillip*'s Voyage, and in the Journal of Mr. *White*.—The *Jaguilma P.* is of the "ſize of a turtle: the plumage wholly green, except the tips of the quills, which are brown, and the orbits fulvous: tail very long, and cuneiform. It inhabits *Chili*, in *South America*; moſt frequent in the plains ſituated between the 34th and 35th degrees of latitude. It is a very clamorous ſpecies, and often met with in inconceivably large troops, ſo as to obſcure the light of the ſun, making great havoc among the cultivated lands, feeding on the buds of

trees,

trees, and herbs: happily, their arrival on such spots is rarely till after the end of harvest, for they often tear up plants with the bill, to the root itself. Multitudes are destroyed yearly, without appearing to diminish their numbers: the peasants, mounted on horseback, with a pole in their hands, ride into the middle of a flock, settled on the ground, and before they are able to escape, kill great numbers: their flesh is said to be extremely delicate, and in course is preferred to every other." —The *Ground P.* is a most elegant and beautiful species, inhabiting *New South Wales*, and other parts of *New Holland*. It is rarely, if ever, seen, except on the ground, and affects moist places. The legs and toes are more slender, and the claws more strait, than usual in this genus. It is not known to perch on trees, like other parrots, but constantly seen to rise from among the grass, and to alight therein again almost immediately.—Of the *Banksian Cockatoo*, no fewer than eight varieties are noticed in the present *Supplement*.—The *Thecau P.* according to *Molina*, is larger than a *Pigeon*: the head, wings, and tail are green, spotted with yellow: back, throat, and belly yellow: tail even at the end. Inhabits *Chili*, and known there by the name of *Thecau*; is a numerous species, and does much injury to the corn, often flying in vast troops. When they settle, they have a centinel posted on a tree, who gives the alarm on the approach of any one: hence it is a bird very difficult to shoot. It breeds in the holes of rocks, laying two white eggs in the most inaccessible craggy parts. From the tops of these, the inhabitants let themselves down by ropes, to take the eggs and young birds, which are thought excellent, and sell at a good price, eight of them fetching about three *French* sous. If robbed of their young, they lay a second and even a third time, rarely a fourth.

Buceros. M. *Bechstein*, the German editor of the *Synopsis*, observes, that M. *Geoffrey* the younger supposes the *African Hornbill* and the *Abyssinian* species (the *Abba Gumba* of *Bruce*) to be one and the same bird.

Crimson H.—"Neither the size of this bird is known, any more than the place it inhabits: the head seems full of feathers, and a trifle crested: the upper part of it even with the eyes, and between them and the bill, black; the rest of the plumage a fine crimson: across the back and shoulders a band of white: the bill is longer from the gape, than from thence to the back of the head; the colour of it black or dusky, except at the base, where it is surrounded with white, and just at this division the nostrils are placed; the bill is stout, running to a point at the tip, and a trifle curved for one-third of its length; the legs are the colour of the bill: the tail is cuneiform, and pretty long, as the quills reach just beyond the base of it."

"I met

"I met with this bird among ſome drawings belonging to Mr. *Smith*, moſt of which were of *Indian* birds. I am greatly at a loſs where to place it, for if the drawing is exact, it does not exactly tally with any of the known ſpecies, except the *Wreathed Hornbill** of *Dampier*, ſuppoſing the wreathed parts to be ſmoothed off, and in this caſe it has a greater curve at the tip. It ſeems a curious bird, but I have not met with any one who has ſeen an original ſpecimen."

Corvus. The *Blooded Crow* in this country changes place according to the ſeaſon, breeding in the northern parts of the iſland. Dr. L. has no information of their breeding more ſouthward than *Northumberland*. They approach the ſouth about the middle of *October*; are common in the ſummer about the *Highlands* of *Scotland*, where they breed in all ſorts of trees; are indiſcriminate feeders, living both on carrion and ſhell-fiſh. They will at times alſo eat *cranberries*, and other mountain berries. In the ſtomach of one were found ſeveral ſmall ſhells and horſe-beans.—*Jackdaw*. Mr. *White* was informed by a friend of his, in the neighbourhood of *Chicheſter*, that in a warren joining to his outlet many daws build every year in the rabbit-burrows under ground; and he attributes this peculiarity to the want of towers and ſteeples in that country. "I have obſerved," ſays Dr. L. "that this bird will frequently make its neſt in rabbit-burrows; and in the *Iſle of Ely*, in defect of ruined edifices, in which it moſt delights to build, it ſometimes makes a neſt in the chimneys. On an occaſion of this ſort, a fire was once lighted on a hearth below, which had not been uſed for ſome time: at laſt, the materials of the neſt above took fire, and were in ſuch quantity, that it was with the greateſt difficulty that the houſe itſelf could be preſerved from the flames."—*Senegal Crow*. M. *Le Vaillant* mentions a ſingularity in one of the tail feathers, having two ſhafts proceeding from one quill, one of them entirely without webs, but whether a mere *luſus naturæ*, common to the ſpecies in general, he had not an opportunity of aſcertaining. The diſtinguiſhing character of the *Alpine C.* is by no means to be drawn from the colour of the legs, which varies at different ages; for in ſome they are black, in others orange-coloured, and in old birds quite crimſon. The colour of the plumage is duſky black; the bill is yellow and bent, but not pointed as in the *Corniſh Chough* or *Hermit Crow*.—The *turdus trioſtegus* (*Mus. Carls. faſc.* iv. *tab.* 84.) is conſidered by Dr. L. as a variety of his *Short-tailed Crow*. In the ſingle ſpecimen

* This is well figured in *D'Entrecaſteaux's Voyage*, ii. p. 304, pl. xi.

specimen of the *Rufous-bellied Crow* which has been seen in Europe, only eight feathers were observed in the tail; and, on the most minute investigation, no traces of more could be found. If this be the case with others of the same species, it is, as Dr. L. remarks, a singular occurrence; since, although there are frequently more, we do not at present know any bird which has fewer than ten feathers in its tail.

GRACULA. *Paradise Grakle.* "In this work* it is mentioned, from M. *Buffon*, that, the inhabitants of the island of *Bourbon* having imported some of these birds for the purpose of destroying the *Grasshoppers*, the birds increased so fast, that, after having destroyed the insects, they attacked not only the fruits, but young *Pigeons*, and became a greater scourge than the grasshoppers had been before. We learn, however, that this assertion is not precisely the fact, and, most likely, M. *Buffon* had been misinformed; for M. *Duplessis*, who gave it as his opinion, that these birds might be useful to be introduced into part of *Spain*, situated toward *Africa*, by way of destroying the *Locusts* there, had been many years resident in the island of *Bourbon*, where he had seen those birds introduced; and though they have been much multiplied in that island, so far from being considered as a nuisance, laws for their preservation are still in force." Five new species belonging to this genus are described: but concerning three of these the author observes;

"It is with no little difficulty that we have been able to fix limits to the genus of *Grakle*, more especially to those which inhabit *New Holland*; and, to say the truth, great uncertainty has arisen in respect to other genera also, not only in regard to *birds*, but *quadrupeds*, as well as other classes. It is true, that whenever any difficulty presents itself, it may often be obviated by creating a new genus; and many persons are of opinion that this is the only way to ascertain the place any individual ought to hold in the system; but although it may be allowed in some instances, it should be in such only where necessity may make it unavoidable: a far better way being, in our opinion, rather to strain a trifling point than burden the memory by forming numerous new genera. On this account I venture to enumerate the following species, reserving to others the full right of differing in sentiment."

CUCULUS. In the stomach of the *Honey Cuckoo*, dissected by Dr. *Sparrman*, nothing was found except wax and honey, not even the vestige of an insect. The skin of this bird is so remarkably thick, that when fresh it can scarcely be pierced with a pin, a wise provision against the stings of the

* *Gen. Syn.* ii. p. 459.

the infects which it has to encounter. It builds in the hollows of trees, which it climbs like the *Woodpecker;* and the female hatches her own eggs. Hence its manners ſeem to be totally diſtinct from thoſe of the *European* ſpecies. This is a different bird from the *Abyſſinian C.* deſcribed by *Bruce;* whoſe criticiſms on Dr. *Sparrman* muſt, in this inſtance, of courſe, fall to the ground.

MEROPS. The *Bee-eater* has been obſerved at *Mattiſhal,* in *Norfolk,* in a flock, about twenty in number; and one of them was ſhot by the Rev. *George Smith,* which was exhibited to the *Linnean Society.* This flock paſſed near the ſame place in *June,* and again, on their return, in *October* 1793, but in reduced numbers.

TURDUS.

" In Ray's letters, page 137, a bird is mentioned by the name of *Heath Throſtle,* taken from the *Epitome of Huſbandry,* the author of which firſt noticed it. Mr. Ray ſuppoſes it to be the *Ring Ouſel,* as that bird is called *Heath Throſtle* in *Craven;* be this as it may, the late Mr. *Lewin* ſhewed me a pair of thruſhes ſimilar to the *Song Thruſh* in colour, but they were darker, and the tail ſeemed rather ſhorter; theſe were ſhot near *Dartford* in *Kent.* I remember to have made ſome remarks upon theſe birds at the time, but having miſlaid them, I cannot venture here to ſay more on the ſubject."

— The *Penrith Ouzel* is added to the liſt from Mr. *Pennant*'s note of a *Journey* from *Downing* to *Alſton Moor.*—The *Volatile Thruſh,* a native of *New Holland,* is " obſerved to hover frequently about two feet from the ground, making ſudden darts at ſomething, which, on more minute attention, was found to be a ſort of worm, which this bird, by a chirping note and tremulous motion of the wings, with the tail widely expanded, ſeemed to faſcinate or entice out of its hole in the ground. The account adds, that the bird itſelf is in its turn frequently faſcinated by a *ſnake:* but this circumſtance, we have reaſon to ſuppoſe, is not peculiar to this ſpecies, as we find it recorded of other birds."

AMPELIS. *Waxen Chatterer.* Dr. L. was informed by the late Mr. *Tunſtall,* that here and there one of theſe birds had not only the waxen appendages to the quills, but that three or four of the tail-feathers were tipped in the ſame manner. The ſame circumſtance happens alſo in the one that inhabits *Europe;* as in a bird of this kind, killed in *Northumberland* and ſent to the author by Dr. *Heyſham,* one of the wings had eight appendages, the other ſeven, and five of the tail-feathers were tipped in a ſimilar way. The ſex of the bird could not be aſcertained.

LOXIA.

Loxia. "The *Sociable Grosbeak* inhabits the interior parts of the *Cape of Good Hope*, building in vast numbers, in one society, on the *mimosa trees*, uniting their several nests under one common roof: and it is said that not fewer than 800 or 1,000 form together one community; not perhaps that this circumstance happens in one year, for they are observed to add to the size of the nest from year to year, till the tree, unable to bear any further addition of weight, necessarily falls beneath its load, when the birds are in course constrained to search a new place of abode. Mr. *Paterson*, on examining one of these, found many entrances, each of which formed a regular street, with nests on both sides about two inches from each other. The material with which these birds build is called *Bosjman's Grass*; and the seeds of it said to be their principal food; but the wings and legs of insects have been likewise observed in the nests."

Phillipine G. "We are inclined to think that this is the bird called *Baya* in *India*, said to be larger than a sparrow, having a yellow-brown plumage, yellowish head and feet, light-coloured breast, and a conic very thick beak, and that it is the most docile of all birds, perching on its master's hand; that it builds the nest chiefly on the highest trees, especially on the *Palmyra* or *Indian Fig-tree*, preferring such as hang over the water; the nest is of grass, shaped like a bottle with a long neck, and suspended at the ends of the branches, the entrance from beneath; it is said to usually consist of two or three chambers; supposed to feed, among other things, on fire-flies, as the remains are found in the nest; is so docile as to fetch and carry like a dog at command; it lays many eggs, resembling pearls; when boiled, the white is transparent, and the flavour of them excellent; it has a lively note, but is rather what may be called chirping than singing: much the same account is given by M. Bartolomeo, in the work above quoted, who adds, that these birds chiefly frequent the cocoa-nut trees, in which also the greater part of their nests were observed."

Sylvia. "It has not escaped the writers on this subject, that the *males* and *females* of some birds, for instance, *Chaffinches*, separate for a time into different flocks, each flock consisting of one sex only; but my ingenious friend Colonel *Montagu* hints to me, that the males of all* the *Warblers* come first; and if the weather should afterwards prove cold, with the wind at east or north, all communication is cut off between the sexes till the wind changes, frequently for a fortnight or more; but if the weather be warm, with a south or west wind, the females follow the males in a few days. The arrival of the females may be foretold by the singing of the males: if they are very vociferous, the females may be immediately expected; if on the contrary, none will appear, for both are actuated by the same cause; the same stimulus that occasions the song in one, gives the other locomotion to seek its mate; and from

* The females of *Sylvia Enanthe* arrive before the males.—Rev.

from this cauſe no doubt it is that more males of the *Nightingale* are taken than females."

Hirundo. *Eſculent Swallow.* "We are inclined to credit, with Sir *George Staunton*, the poſſibility of more than one ſpecies being concerned in making the much-eſteemed neſts; but in caſe it be not ſo, the bird formerly ſuppoſed to be the fabricator of the neſts in queſtion, muſt be totally diſtinct from the one here deſcribed, as that is repreſented ſmaller than a *Wren*, with a white belly, and white ſpots on the end of the tail; but no ſuch marks are to be found in our ſpecies.

It is far from improbable to ſuppoſe, that even more than the two ſpecies above hinted may be concerned. *Willughby*, *Ray*, *Klein*, and ſome others, call their bird *particoloured*, the meaning of which is by no means clear. *De Vries*, ſpecifically as large as a *ſwallow*, and black; and Sir *George Staunton*, in his ſhort deſcription, ſays, ſmall grey *ſwallows*, with bellies of a dirty white; but he obſerves, they were ſo ſmall, and flew ſo quick, that they eſcaped the ſhot fired at them. The way to reconcile theſe differences muſt be left to future obſervers.

"The ſpecimen from which the figure is taken is now with its young in my collection, preſented to me by Sir *Joſeph Banks*, having been ſent to him from *Sumatra*.

"I have alſo been enabled to give a figure of the neſt, being not only furniſhed with an accurate drawing of one, but likewiſe the neſt itſelf, from Mr. *Hay* Junior, of *Portſea*."

Tetrao. Dr. L. remarks, that the *Hybrid Pheaſant*, delineated in Mr. *White's Naturaliſt's Calendar*, is, from the appearance in the plate, certainly more allied to the *Grous* than the *Pheaſant* genus; and that it does not ſeem to differ materially from the T. *hybridus* of the *Muſ. Carlſon*. Did not Mr. *W.* in another place* expreſsly ſay, that the *Black Grous* was, at the time of his writing, extinct at *Selborne*, the author would not heſitate to pronounce it a mixed breed between that bird and the *Pheaſant*. The fact is, however, not impoſſible, as the *Black Grous* ſtill remains in ſeveral parts of *Hampſhire*.

Perdix. There are many reaſons for thinking that the *Cape* and *Senegal Partridges* are nearly allied. Both inhabit *Africa*. The firſt is ſuppoſed to be the *male*, the laſt the *female*, in incomplete plumage. The *Cape* bird has two ſpurs, the lower of which is ſtout and ſharp. The *Senegal* P. has likewiſe two, but both of them blunt; a circumſtance not uncommon in female birds, both of the *Partridge* and *Pheaſant* genus. The *Leſſer Crowned Pigeon*, and the *Green Partridge* differ only in ſex.—The horſe-ſhoe mark on the breaſt of the *Common*

* *Hiſt. of Selborne:* p. 16.

Common P. is not peculiar to the male.—*Quails* are brought from *France* to *London* for the use of the table. The time of their being sent over is in the month of *May*. A late friend of the author had once an intention of purchasing a number of them to turn out on his estate, in hopes of their breeding; but he was assured that the whole of those exported from *France* were *males*, which are taken by imitating the cry of the hen.

ARDEA. A. *Stellaris*. Much has been said concerning the singular noise which this bird makes at certain times. Dr. L. believes that it arises from a loose membrane, which can be filled with air and exploded at pleasure. A friend of his, who dissected several *Bitterns*, observed a loose membrane at the divarication of the *trachea*, which was capable of great distention; and it is, no doubt, by this peculiar construction that the bellowing noise is produced.

SCOLOPAX. The Great Snipe is so uncommon a bird in this kingdom, that his readers will, doubtless, be grateful to the author for the complete description which he has introduced into the volume before us.

TRINGA. The *Green* and *Wood* Sandpipers form but one species.

CHARADRIUS. We trust no apology will be requisite for laying before our readers Dr. L.'s account of a new subject which he has added to the *British Zoölogy*:

"KENTISH PLOVER.

"C. *Cantianus*. C. *fuscus, fronte collari abdomineque albis, vitta per oculos lateralibusque pectoris nigris*.—Kentish Pl. *Lewin. Br. Birds*, plate 185.

"Size of the *Ringed Plover*: length, six inches and a half; breadth, fifteen inches; weight, an ounce and a half: the bill is black: top of the head, ferruginous brown, bounded on the fore part with black; but the forehead is white, and passes over the eye, and a little beyond it: from the bill, through the eye, a black streak, broadening behind the eye, and reaching over the ear; all beneath, from the chin to the vent, white, passing round the neck as a collar: on each side of the breast, next to the shoulder of the wing, is a black patch: back and wings, pale brown: quills dusky; the shaft of the outer one, the whole of the length; and the middle of the next, white: the greater coverts, for the most part, tipped with white: tail, rounded in shape, not unlike the quills; the three outer feathers white, except a dusky spot on the inner web of the outmost but two; the others have the bases very pale half-way, but the two middle ones are of one colour: legs, blueish black.

"I received the above from Mr. *Boys*, of *Sandwich*, 23d *May* 1787, being shot in that neighbourhood; and in the month of *April*

1791, two others: the weight of these was about twenty grains more than the former; the bill and legs were black: in one of them, the whole nape was of a fine pale reddish bay; the other, pale brown, inclining to bay towards the nape; the three outer tail feathers, white, but the inner of these inclining to dusky on the inner web; the next, very pale brown, or brownish white, with a dusky tip; the four middle ones, brown, with the ends dusky, approaching to black: in other things they were like the first described; but in one of them, the black patch at the bend of the wing was much larger, and approached on each side towards the breast. We do not find the above described or figured, except in *British Birds;* to the author of which I first communicated it. That it does not at all belong to the *Ringed Plover*, in any stage, the colour of the bill and legs will testify; for, in the last, both of them incline more or less to yellow or orange, even whilst very young, and in the adult are ever of a fine orange."

Mergus. Both sexes of the *Goosander* have, for the first season at least, the appearance of the *Dun Diver*, which the female retains through life, whilst the male gradually gains the beautiful white plumage by which he is known: but the structure of the windpipe will distinguish the male from the other sex at any age whatever. The *minute Merganser*, with its synonyms, and the *white* M. make up but one species. The male having the female plumage for some time after attaining his full growth, has occasioned authors to describe them as distinct species.

Pelecanus. P. *Carbo*. Dr. L. has been credibly informed, that, in July 1793, a *Cormorant* was found sitting on the vane of St. Martin's church steeple, on Ludgate Hill; and was shot from thence in the presence of a number of spectators.—The *Gannet* "is an insatiably voracious bird, disdaining to eat any thing worse than *herrings* or *mackerel*, unless it be in a very hungry place, which it endeavours to avoid or abandon: an hundred thousand of them are supposed to be round the rocks of *Saint Kilda*, which is far too moderate, as twenty thousand of them are killed annually for food, including the young ones; and we shall suppose that the *Soland Goose* sojourns in these seas for about seven months of the year, and that each of them destroys five herrings in a day, a subsistence by no means adequate to so greedy a creature, unless more than half supported by other fish. Here we have 105,000,000 of the finest fishes in the world devoured annually by one single species of *Saint Kilda* birds.

The subjects represented in the plates are:

Vultur Gryphus - - - - - - Condur.
Falco Radiatus - - - - - - Radiated Falcon.

Lanius

Lanius Frontatus - - - - - - Frontal Shrike.
Pſittacus Narciſſus - - - - - Jonquil Parroquet.
——— *Galeatus* - - - - - Red-crowned Parrot.
Scythrops Novæ Hollandiæ - - New Holland Channel-bill.
Muſophaga Violacea - - - - Violet Plantain-eater.
Cuculus Flabelliformis - - - Fan-tailed Cuckoo.
Sitta Chryſoptera - - - - - Orange-winged Nuthatch.
Merops Ornatus - - - - - - Variegated Bee-eater.
Certhia Tenuiroſtris - - - - Slender-billed Creeper.
——— *Sanguinolenta* - - - Sanguineous Creeper.
Loxia Nitida - - - - - - - Nitid Groſbeak.
Fringilla Leucocephala - - - White-headed Finch.
Phytotoma Abyſſinica - - - Abyſſinian Plant-cutter.
Muſcicapa Coccinigaſtra - - - Crimſon-bellied Flycatcher.
Hirundo Eſculenta - - - - Eſculent Swallow.
Caprimulgus Vittatus - - - - Banded Goatſucker.
Menura N. Hollandiæ - - - Superb Menura.
Rhea Americana - - - - - - American Rhea.
Mycteria Auſtralis - - - - New Holland Jabiru.
Cereopſis N. Hollandiæ - - - New Holland Cereopſis.
Anas Semipalmata - - - - - Semipalmated Gooſe.
—— *Jubata* - - - - - - - Hawkſbury Duck.

The number of ſpecies aſcertained in the latter diviſion of the volume, amounts to about three hundred. From all attempts at rhetoric in works of ſcience, we entertain a moſt decided averſion:—but, in the preſent inſtance, we cannot help regretting that ſo little attention has, on many occaſions, been paid to ſtyle. A faſtidious cenſor might perhaps object to the wording of ſome articles in the *Index*.

ART. CXLVIII. *Scenes of Infancy: deſcriptive of Teviotdale. By John Leyden.* Small 8vo. pp. 184; price 6*s*. Longman and Rees, London. 1803.

AMONG the various advantages for which mankind are indebted to the invention of writing, they derive from it the power of ſolacing grief, and ſoothing diſappointment.—Numerous ſpecifics have been preſcribed for depreſſion of ſpirits; but neither riding, nor bathing, nor bark, nor goat-whey, nor Brodum's tincture, nor Solomon's balm, can be compared, in point of efficacy, with compoſing a work on the ſubject of your melancholy, and making the public, by ſharing, diminiſh the burden of your ſorrows. Proſe is the medicine, prepared in its rudeſt and weakeſt form; but poetry adminiſters it re-

fined, concentrated, or double diſtilled, and, in ſmaller potions, works more powerful effects. For thoſe who are but ſlightly affected with the diſeaſe, a ſentimental letter, which is a doſe that may be periodically repeated, will ſuffice: but, in more advanced ſtages, nothing under an Ode, a Paſtoral, or an Elegy, will operate with ſucceſs. In this manner, Cicero wrote away his grief for Tullia; Ovid, by a copious diſcharge of atrabilious elegy, lulled aſleep the horrors of exile; and it is not without an accurate knowledge of human nature, that Father Shandy is made to harangue his affliction for the death of Bobby, into abſolute pleaſure. Waller, Shenſtone, and Hammond, by the motion of the brain, threw an oppreſſive load of love off their hearts; and Lyttleton, by a long monody, cured ſo completely his regret for Lucinda, that, after it was finiſhed, he was ready for another wife. One thing, however, it is neceſſary to obſerve, that if, inſtead of writing ourſelves, we have recourſe to the writings of others, as no ſtimulus is thus given to the active powers, the diſeaſe will be exaſperated, and not relieved. From ignorance of this precaution, the Swiſs fall victims to their ſong of *Ranz des Vaches:* whereas if each, when expatriated, would compoſe a ſong for himſelf, we are convinced that the exertion, and the ſelf-complacency of authorſhip, would diſpel his melancholy.

Our preſent author, being on the eve of ſailing for India, and naturally feeling tender regret on quitting the ſcenes of his infancy, takes a large doſe of our favourite noſtrum, by a valedictory publication, of 184 pages; and we hope he will continue the uſe of the ſame recipe, during the *ennui* of his paſſage, as we are convinced that, like a preſcription advertiſed a century ago, it is fitted to cure not only *diſappointments in love*, but the *effect of long ſea-voyages*.

Notwithſtanding his plaintive ſtyle, we think Mr. Leyden's ſituation by no means unenviable. When he looks forward to the land of promiſe which he is approaching, he ſees Fortune, with both hands full, awaiting his arrival: and when he looks back to the flowery Teviotdale, which he is leaving, he ſees Fame prepared to embrace him, on his return, for his ſucceſsful celebration of its beauties. This ſucceſs, however, was made to depend, like that of many other poems, on the contingent circumſtance of his Aurelia's ſmiling; and therefore it is fair to conſider his work as a mirror, in which the various changes which that lady's countenance aſſumed, may be ſeen by reflection. Judging in this way, it would be unjuſt to repreſent her as always pouting. Her face has frequently been dimpled by good humour; and, even in its ordinary and quieſcent

quieſcent ſtate, the expreſſion has been more frequently benign, than ſevere. In ſhort, we have read many paſſages of this production with pleaſure, and, though it abounds too much in the hackneyed chime of rural deſcription, yet the language is elegant, the verſification ſmooth and ſpirited, the epithets natural, and often new in their application, and its local and legendary alluſions ſeem drawn from a memory richly ſtored with that ſpecies of knowledge. It evinces, we think, a mind of greater powers, than have been put forth in its compoſition. The author ſeems to have regarded it as a ſubordinate taſk, to which he could have recourſe by way of relaxation from more ſerious buſineſs, during the preparations for his voyage. With this conjecture in our minds, we muſt obſerve that few men are qualified to delight the public by a partial exertion of their talents; and that no compoſition ſooner becomes tireſome than deſcriptive poetry, unleſs it be animated and varied by the full application of all the faculties which the author poſſeſſes, and have undergone the repeated poliſh of long and leiſurely reviſion.

In delineating the vale of Teviot, Mr. L. has ſpecified, with more circumſtantial accuracy than poetry requires, every tributary ſtream, by which that river is fed. With theſe, however, he has connected ſome ſuperſtitious legend, or hiſtorical fact, which he occaſionally manages with conſiderable ſkill; though it may, perhaps, be thought that theſe auxiliaries are rather preſſed into the ſervice, when he transfers the tale of Beſſy Bell and Mary Gray from the Almond, in Perthſhire, to the Dena, in Roxburghſhire; and when he introduces the king of Tombuctoo, with the African ſlave-trade, which is now become one of the common-places of the poet, as well as of the orator. To the vulgar names of the rivulets he has given claſſical terminations; and has thus judiciouſly reſcued from the punſter, to whom it offered irreſiſtible provocations, *the river of Ale*, which is changed into the Ala.

Our author, we think, has been ſometimes unfortunate in his ſimiles, which ſhould contain a compariſon between two things ſo different in their nature, as to render their reſemblance, in a ſingle point, unexpected and ſurpriſing: or, as it is better expreſſed by Johnſon, "A ſimile is the diſcovery of likeneſs between two actions, in their general nature diſſimilar, or of cauſes terminating, by different operations, in ſome reſemblance of effect. But the mention of another like conſequence from a like cauſe, or of a like performance by a like agency, is not a ſimile, but an exemplification. In Addiſon's Campaign, when the Engliſh are repreſented as gaining a fortified paſs, by repetition of attack and perſeverance of reſolu-

tion; their obſtinacy of courage, and vigour of onſet, is well illuſtrated by the ſea that breaks, with inceſſant battery, the dikes of Holland. This is a ſimile: but when the poet, having celebrated the beauty of Marlborough's perſon, tells us, that 'Achilles thus was formed with every grace,' here is no ſimile, but a mere exemplification." This precept our author has, in the following inſtances, tranſgreſſed. At p. 32, the burning of heaths in Scotland is likened to the burning of woods in India: at p. 35, the miſts in Teviotdale are compared to the vapours at the Cape of Good Hope: at p. 52, the ſetting ſun on the Scotch mountains is compared to the ſetting ſun on the Alps: at p. 64, an action of Douglas is compared to a ſimilar action of Alexander: at p. 123, the new ſettlers in Roxburghſhire are compared to the European ſettlers in America: and at p. 141, the border-peaſant, relating to his children the achievements of their anceſtors, is compared to the Canadian ſavage doing the ſame on Lake Erie. All theſe, according to Johnſon, are mere exemplifications, and not ſimiles.

Though the language is in general correct, a few faulty lines require to be noticed. In the following, which occurs at p. 7, we thought the perſonification too violent, and the clash of weapons awkwardly expreſſed. "On Camlan burſts the ſword's *impatient roar*." We alſo diſapprove of the mean and feeble cloſe of the paragraph which contains a derivation of the ſurname of Turnbull:

"And courtiers hailed the man who *turn'd the bull*." p. 26.

Nor did we approve more of the two following proſaic and almoſt ludicrous lines—

"His bow-*men* fly,—a dead *man* gains the field." p. 51.

"The eye that gaz'd, as it would ne'er have done." p. 67.

The peaſant, gueſſing the hour by the ſun, is ſurely too elaborately, yet not happily, repreſented, as able to

—— "tell, as ſhort or tall his ſhadow falls,
How clicks the clock within the manſe's walls." p. 30.

Mr. L. ſhews a ſtrong predilection for the emblem of his country, by adding a new piece of dreſs to the poetical *coſtume* of Silence, when he paints him "robed in thiſtle-down."—The idea is fanciful; but we think the thiſtle ſounds meanly, when made to compoſe a ſort of glory round one of the ſainted perſonages of the poet. Burns, in one of the fineſt ſtanzas that ever was penned, deſcribes the lark as bending the daiſy

—— "Amang

— "Amang the dewy weet,
Wi ſpeckled breaſt,
When upward ſpringing, blythe, to greet
The purpling eaſt."

But our author carries the matter farther, and, in his long addreſs to the daiſy, makes the lark employ it as an altar, on which he re-weds his widowed mate:

"And, as he prunes his plumes, of ruſſet hue,
Swears, on thy maiden bloſſom, to be true." p. 44.

The idea of making the lark ſo much of a human Philander as to breathe out amorous oaths, never entered the mind of Burns. Yet with this ſituation and employment our author muſt have been greatly enamoured, as we meet with himſelf, only two pages after, in a line, which is almoſt a repetition of that juſt quoted, following the example of the Lark:

— "blithe I bath'd her flushing cheek with dew,
And, on the daiſy, ſwore to love her true." p. 47.

The lines that follow run very lamely:

"Now on the cope of night, heavy and pale." p. 69.
"Their lazy dames, rock'd on the panier'd aſs." p. 104.
"Aukwardly clumſy, and abſurdly ſlim." p. 137.
"From each broad brow, ſtar of a baleful ſky." p. 124.

This ſubſtitution of a trochee for an iambus is more allowable in blank verſe, which pleaſes almoſt ſolely by the ſentiment, than in rhyme, where a compromiſe is made with the reader, who foregoes a certain portion of ſublimity for the artificial conſtruction and minute exactneſs of the meaſure.—We doubt much the propriety of the epithet *aguey* for aguiſh, at p. 54; of "muffled ſound," p. 82; of "liſtleſs bee," p. 12: and we think a "million arrows," p. 89, not according to the Engliſh idiom. We wiſh that the author had not, without ceremony or neceſſity, fallen foul of Moſes, at p. 99, by aſſigning to a mountain the age of ten thouſand years: and we think it inconſiſtent with probability to make the peaſant, p. 86, *hope* that his comrades ſhall yet read his epitaph. This is a *hope* which, we believe, few men ever entertained. A couplet occurs, at p. 106, in which not only the careleſs rhime, but the omiſſion of the relative, produces a diſagreeable effect:

"In barbarous pomp, they glut the inhuman feaſt
With diſmal viands, man abhors to taſte."

We muſt alſo remark, that frequent obſcurities obliged u to pauſe as we read. In the following paragraph, for inſtance, we had ſome difficulty in keeping clear of each other the ſepa-

rate offices of three allegorical perſons, which are all carried on together; the Memory, the Soul, and the Fancy:

" Yet, ſure, theſe paſtoral beauties ne'er can vie
With thoſe which fondly riſe to Memory's eye.
When abſent long, my ſoul delights to dwell
On ſcenes in early youth ſhe loved ſo well.
'Tis fabling Fancy, with her radiant hues,
That gilds the modeſt ſcenes which Memory views;
And ſofter, finer tints ſhe loves to *ſpread*,
For which we ſearch in vain the daiſied *mead*,
In vain the grove, the rivulet's moſſy cell,—
'Tis the deluſive charm of Fancy's ſpell." p. 112.

In the ſecond couplet, we have another unpleaſant omiſſion of the relative; in the fourth, we have falſe rhyme; and in the laſt, *charm* and *ſpell* are mere expletive ſynonyms, which might change places without injuring the ſenſe.

Having diſcharged the diſagreeable duty of noticing the defects of this performance, we are now free, with more pleaſure, to acknowledge that, in ſeveral paſſages, we diſcovered conſiderable beauty; particularly in the author's deſcription of local and characteriſtic ſcenery, and in his account of ancient legends and feudal manners. The following lines preſent a picturesque image:

" The peaſants, lingering in the vales below,
See their white peaks with purple radiance glow,
When ſetting ſun-beams on the mountains dance,
Fade, and return to ſteal a parting glance." p. 52.

We ſhall finiſh our account of this poem by quoting the animated addreſs which cloſes the ſecond part, at p. 75.

" Myſterious Rymour! doom'd by Fate's decree
Still to reviſit Eildon's lonely tree,
Where oft the ſwain, at dawn of hallow-day,
Hears thy black barb with fierce impatience neigh!
Say, who is he, with ſummons ſtrong and high,
That bids the charmed ſleep of ages fly,
Rolls the long ſound through Eildon's caverns vaſt,
While each dark warrior rouſes at the blaſt,
His horn, his faulchion, graſps with mighty hand,
And peals proud Arthur's march from Fairy Land?
Where every coal-black courſer paws the green,
His printed ſtep ſhall evermore be ſeen:
The ſilver ſhields in moony ſplendour ſhine—
Beware, fond youth! a mightier hand than thine,
With deathleſs luſtre, in romantic lay,
Shall Rymour's fate, and Arthur's fame* diſplay.
O Scott!

* For a full account of the traditions concerning Thomas Rymour, ſee Scott's Minſtrelſy of the Scotch Border, and his Sir Triſtrem.

O Scott! with whom, in youth's ſereneſt prime,
I wove, with careleſs hand, the fairy rhime,
Bade chivalry's barbaric pomp return,
And heroes wake from every mouldering urn!
Thy powerful verſe, to grace the courtly hall,
Shall many a tale of elder time recal;
The deeds of knights, the loves of dames, proclaim,
And give forgotten bards their former fame.
Enough for me, if Fancy wake the ſhell,
To Eaſtern minſtrels ſtrains like thine to tell;
Till ſaddening memory all our haunts reſtore,—
The wild-wood walks by Eſk's romantic ſhore;—
The circled hearth, which ne'er was wont to fail
In cheerful joke or legendary tale;
Thy mind, whoſe fearleſs frankneſs nought could move;
Thy friendſhip, like an elder brother's love.
While from each ſcene of early life I part,
True to the beatings of this ardent heart,
When, half deceas'd, with half the world between,
My name ſhall be unmention'd on the green;
When years combine with diſtance, let me be,
By all forgot, remember'd yet by thee.

Art. CXLIX. *An Account of the Cape of Good Hope: Containing, an Hiſtorical View of its original Settlement by the Dutch; its Capture by the Britiſh in 1795; and the different Policy purſued there by the Dutch and Britiſh Governments. Alſo, a Sketch of its Geography, Productions, the Manners and Cuſtoms of the Inhabitants, &c. &c.: With a View of the Political and Commercial Advantages which might be derived from its Poſſeſſion by Great Britain. By Captain Robert Percival, of his Majeſty's Eighteenth or Royal Iriſh Regiment; and Author of an Account of the Iſland of Ceylon.* 4to. pp. 389. Price 1*l.* Baldwins, London. 1804.

THE high degree of celebrity to which Mr. Barrow has deſervedly attained by his volumes containing an account of Travels into the Southern parts of Africa *, may perhaps have induced the author of the work before us to follow in the ſame tract. This reflection ſtruck us very forcibly upon ſeeing Mr. Percival's account of the Cape announced in the public papers: as, however, it is our duty to examine the merits of every work preſented to the public, we were deſirous of paying an early attention to an author by whom we had been

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* See Imperial Review, vol. i. p. 506, and vol. ii. p. 97.

been before amuſed and inſtructed *. In Mr. Percival's hiſtorical account of Ceylon, we found much original and entertaining matter; but we are ſorry to ſay that in the preſent work we have been perpetually reminded of facts and incidents which had previouſly paſſed under our notice in reviewing Mr. Barrow's volumes. We do not mean to ſay, that Mr. Percival has followed his precurſor ſtep by ſtep; nor do we aſſert that he has compiled his work from the labours of Mr. Barrow; but we ſee in many parts ſuch a ſtriking ſimilarity in the facts, and in the manner of recording them, that we cannot help thinking he is indebted to him for ſome of the moſt intereſting parts of his volume. Whether ſuch a mode of publication be perfectly juſtifiable, we do not take upon ourſelves to decide; but this we ſay with confidence, that Mr. Percival ought to have referred to the works of Barrow with reſpect, and to have acknowledged the aſſiſtance he had derived from them; but, inſtead of this, we have only a diſtant and general alluſion to writers; as, "Thoſe who have undertaken to deſcribe the Cape of Good Hope, have ſaid little or nothing of the principal and moſt important part of the colony, Cape Town, and the Southern peninſula, where the chief harbours are ſituated; nor have they entered minutely into the characters and manners of the coloniſts, but have immediately daſhed into the rude, wild, and uncultivated part of the country, filling up the pages of their journals with accounts of their daily tranſactions amongſt the ſimple natives of Hottentot Holland and Caffraria. With others, the botany and mineralogy of the Cape have been the ſole ſubjects of inquiry, while thoſe objects which are moſt important in a political and commercial point of view, have been almoſt entirely overlooked."

Such is the mention which Mr. Percival makes of preceding writers; and yet it would be difficult, perhaps, to point out any political and commercial diſcuſſions contained in his volume, that have not, to ſay the leaſt, been handled with equal ability, and much more at large, by Mr. Barrow, at a period not only prior to his own publication, but perhaps before his volume was written, or even projected. The principal topic under theſe heads is undoubtedly that which conſiders the importance of the Cape of Good Hope as attached to this country: let readers, on comparing, judge for themſelves, whoſe arguments on this ſubject are the moſt forcible, and how much the latter writer has added to the weight of Mr. Barrow's obſervations.

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* See an Account of Percival's Ceylon, Imperial Review, vol. ii. p. 22.

We have thought it our duty to ſay thus much, becauſe there does ſeem to us in Mr. Percival a want of candour and ingenuouſneſs, in making no particular reference to a work to which he is certainly under conſiderable obligations. We could, if we were ſo diſpoſed, point out paſſages that would render theſe obſervations indiſputable; but we prefer ſelecting a few of the more original parts for the gratification of the reader. On the ſubject of travelling, our author obſerves:

"Strangers will find conveyances very dear, and difficult to be procured. A ſaddle-horſe cannot be hired at leſs than from ſix to eight rix-dollars, a paper currency worth four Dutch ſhillings, or about three Britiſh; and the general hire of a waggon to a ſtranger is from twenty to thirty rix-dollars; and even ſcarcely to be had at that price. A heavy ſurf, which runs all along this ſhore, proves very inconvenient to people travelling in waggons; as the heavy looſe ſand, which is but a little way removed from the ſurf, renders it difficult for the cattle to draw; the waggon muſt be kept cloſe to the water's edge, where the ſand, being wetted by the ſurf, is more ſolid, and capable of ſuſtaining the weight of the waggon. The ſurf often riſes above the nave of the wheels; and ſometimes, if not dexterouſly avoided, it will ruſh into the body of the waggon itſelf, ſeeming as if it would carry horſes, paſſengers, and all into the ſea: a circumſtance which made a particular impreſſion on my memory, as it had like to have happened, in my own preſence, to the late General Doyle, and the Rev. Mr. Roſenhagen, in Auguſt 1796.

"No object ſooner attracts the eye of a ſtranger at the Cape than thoſe waggons, the number of cattle yoked to them, the uncommon manner in which they are driven, and the aſtoniſhing dexterity of the waggoners. Theſe waggons are made extremely large and ſtrong; all great journies here are undertaken in them; and for ſize and accommodation they may be compared to travelling houſes: while the very uneven and rugged roads require them to be of a peculiar conſtruction, and of great ſolidity. The body of the waggon reſts on an axle or pole, running lengthwiſe: below, it is not unlike a coach, except that the body is ſeldom hung on ſprings. The waggons are made broad to prevent overturning; for they are driven over rocks and declivities at full gallop, as it is a principle with the drivers never to ſpare the poor cattle. The inſide is tolerably roomy and ſpacious, with platforms and benches, which are employed for ſitting on, for bedſteads, or for holding goods. At one end they are even furniſhed with a place for cooking. The ſides are conſtructed with ſtrong boards well put together, and ſecured by ſtrong pieces of wood placed perpendicularly. The roof is formed of boards, or thick ſail-cloth, well tarred to keep out rain. The Dutch farmers who inhabit the interior, during their long journeys to Cape Town, entirely live in thoſe moving habitations; while at night, or when they ſtop to bait and refreſh their cattle, their ſlaves find

find ſhelter under the waggon, and the cattle quietly graze hard by, in a ſpot that has been pitched upon for its herbage, this being the only method of procuring provender in that country. In general, the horſes and oxen are well made, ſtrong, and very ſteady.

"The clumſy and unwieldy appearance of the vehicles; the great number of cattle yoked to them; the fury with which they are driven along, without any regard to the obſtacles, while the drivers, with their immenſe long whips, are conſtantly urging the ſpeed of the cattle, and dexterouſly turning the waggons ſhort at every corner, without the leaſt heſitation or dread; preſent altogether a ſpectacle highly novel and intereſting.

In deſcribing the cruelty of the Dutch towards their cattle, Mr. Percival cannot fail to excite the feelings of indignation in every heart not loſt to ſentiments of humanity:

"The means employed to render the cattle thus manageable are, however, revolting to humanity. It excites not only compaſſion but horror to ſee many of thoſe unfortunate beaſts cut and mangled, as they are, in various parts of the body; for a Dutch boor, or farmer, if he finds his cattle lazy, or ſtopping from fatigue, or where they meet with obſtacles which their ſtrength cannot eaſily ſurmount, will not heſitate to draw out his great knife and ſcore their fleſh, or even cut ſlices off without mercy. Theſe wretched animals ſeem, indeed, to know their cruel maſter's intentions; for their fear and agitation become exceſſive when they obſerve him taking out this inſtrument, and rubbing it to the waggon, as if making it ready for the purpoſe of tormenting them."

Such wretches deſerve to be held up to the execration of the world; and we lament that man can, even in his worſt eſtate, become ſo degenerate. From this picture of ſavage cruelty we with pleaſure may direct the attention of our readers to ſome excellent obſervations which Mr. Percival makes upon the ingratitude of the Dutch in Europe manifeſted towards his own country. He feels it neceſſary to apologize for the digreſſion, but it muſt be ſo completely in uniſon with the feelings of his countrymen, that his excuſe will readily be admitted. The wretched policy of the Dutch with regard to the Cape is another ſubject which he treats with much ability; but we ſhall paſs on to his deſcription of the terror with which the ſmall-pox is looked upon by the inhabitants of that part of Southern Africa:

"Their children are ſubject to ſore throats and eruptions on their bodies. Thoſe epidemic diſeaſes to which children are ſubject in Europe, ſuch as the meaſles, hooping-cough, and ſmall-pox, are ſcarcely known here; but when they do make their appearance, they prove very fatal. An inhabitant of the Cape, born there, rarely undergoes all thoſe three. The ſmall-pox, when it takes

takes place, is almoſt certain to cauſe the death of the perſon affected. They look on it as a moſt terrible calamity; and no perſuaſions will induce them to ſuffer inoculation to be practiſed. Some years ago this diſorder broke out in Cape Town, and carried off an immenſe number, ſo as to cauſe the moſt alarming apprehenſions for the whole colony. They allow no perſon to land without firſt examining whether he has had it or not. The moment a ſhip appears in the bay, ſhe is viſited by the health-maſter, a doctor kept and paid by government ſolely for examining the paſſengers and crew of every veſſel which touches here. This man goes on board, and minutely examines every one, from the Captain to the cabin-boy, in the moſt minute manner; and the reſult muſt be regiſtered and entered in the government books, before any one can be allowed to land. A ſlight eruption, boil, or pimple, may be the cauſe of preventing a perſon from obtaining leave to come on ſhore. When this diſeaſe at any time broke out in Cape Town, thoſe who had not had it, fled immediately into the country, and it was ſome time before they could be perſuaded to return. During the time the Engliſh were in poſſeſſion of the Cape, every argument was made uſe of, and daily examples ſhewn of the children of the ſoldiers, and thoſe men belonging to the different regiments who had it, not previous to coming here, being inoculated, but without producing any effect in removing their prejudices. On my firſt arrival, in 1796, when coming with my regiment, this ceremony of being examined by the health-maſter, was not of courſe attended to; but on my way home as a paſſenger, I was obliged to ſhow my arm to the doctor, as alſo certify under my hand that I formerly had the diſeaſe.

"I am confident many more Dutch ladies would have been married to the Britiſh officers, but that the fear of going to Europe, and catching the ſmall-pox, deterred them. 'If I marry you, I muſt go to England, where I ſhall be ſure to catch the ſmall-pox and die.' Such was the language I have heard made uſe of by ſeveral of the young ladies.

"This fear has been increaſed ſince two Cape ladies, who had gone from thence to England with their huſbands, caught the infection in this country, and unfortunately fell victims to it. I have, however, the pleaſure to know a very amiable Dutch lady, who had come home with her huſband, a captain of artillery, and had ſubmitted to inoculation, which terminated very favourably."

Mr. Percival's ſtyle is generally well adapted to his ſubject: but there are, in different parts, phraſes and expreſſions that ought to have been avoided: of theſe, we ſelect a ſingle inſtance, p. 334: "In the time of war, a few cruizers ſtationed here might entirely command the ſurrounding ſeas: *nor would it be almoſt poſſible for* the veſſels of any nation trading to the Eaſt Indies to eſcape them."

ART. CL. *Modern Geography. A Deſcription of the Empires, Kingdoms, &c.; including the moſt recent Diſcoveries and Political Alterations. Digeſted on a new Plan. By John Pinkerton. Carefully abridged from the larger Work, in two Volumes, quarto.* 8vo. pp. 641; price 12*s*. Cadell and Davies, London; 1803.

HAVING, in our laſt Number, entered at large into the merits of Mr. Pinkerton's original work, we ſhall not occupy much ſpace in announcing the abridgment of that valuable publication. In moſt inſtances, compilations of this kind injure the fame of the author, and at the ſame time prove unſatisfactory to the public; but in the preſent, the labour of abridgment has evidently been conſigned to one who, to a general and ample knowledge of the ſubject, unites an accurate judgment with regard to the wants of the young, and of thoſe to whom it may not be convenient to become purchaſers of the larger work. From the quarto volumes, much intereſting matter has of courſe been taken away; in order to reduce the Work to the ſize in which it now appears; yet we do not apprehend that it will in any reſpect be found defective as a ſchool-book, or as introductory to the complete ſtudy of geographical ſcience. We cannot perhaps deſcribe this abridgment better than in the account of it given in the preface:

"The quarto edition, from its magnitude and conſequent price, is little calculated for general uſe as a ſchool-book, and for the ſame reaſons may not be eaſily acceſſible by many who would gladly avail themſelves of it in a cheaper form. To ſupply this want, the edition which is now ſubmitted to the candour of the public has been prepared, with much labour and pains. The ſtyle of the original being for the moſt part as conciſe as is conſiſtent with perſpicuity, has allowed, comparatively, but few opportunities for ſucceeding condenſation; but wherever this was poſſible, it has been carefully practiſed. The *geographical diſcuſſions* interſperſed throughout the work, as being leaſt neceſſary to the young ſtudent in this ſcience, have been curtailed with leſs reſerve; much alſo of the technical and leaſt intereſting parts of botany and mineralogy has been omitted. Other abridgments of ſmaller conſequence have been made, which it is unneceſſary to particularize. But the moſt ſedulous care has been uniformly exerted to retrench as little as poſſible on the topics that more peculiarly belong to geographical ſcience. Many particulars have been added from the late general enumeration of the inhabitants of England and Scotland; the provincial ſubdiviſions of the European ſtates have alſo been inſerted, and ſuch other additions and alterations made, as might give to the work a fair claim on the patronage of the public."

We

We ſuſpect that the writer of this paſſage, or the printer, has fallen into an inaccuracy, when he ſpeaks of having "curtailed the geographical diſcuſſions;" becauſe in the next ſentence we are informed, that care has been taken not to retrench on topics that belong to geographical ſcience." We obſerve that the editor of this compreſſed edition has omitted a very conſiderable part of Profeſſor Vince's Aſtronomical Introduction; he has however, retained all the ſections that are of a popular nature, and adapted to young people in particular. In compiling the volume before us, after an interval of eighteen months, from the date of the original, many new facts have been introduced, which, in that ſpace of time, might be expected to occur in a geographical work. And we were glad to find, that, among other things of this kind, the editor had corrected the numbers which reſpect the population of this country; thus, in p. 53. of the quarto edition, the author gives the population at eight millions; but in the abridgment it is ſtated, upon the authority of the late enumeration, at nine millions three hundred and forty-three thouſand five hundred and ſeventy-eight. In the original, p. 75, the population of London is put down at ſix hundred thouſand, but, being corrected by the document already referred to, the numbers are 885,577.

From theſe particulars, it will be evident, that the labour of compilation has not been haſtily or careleſsly executed, and that no pains have been ſpared to make the work as perfect as poſſible, or in adapting it to the wants of thoſe for whom it is particularly intended. The volume is illuſtrated by a ſelection of the moſt uſeful maps, copied from thoſe in the larger work, and we have no heſitation whatever, in recommending this abridgment as a very valuable work for the higher claſſes in all our reſpectable ſchools.

ART CLI. *Patriotiſm; or, the Love of our Country; an Eſſay: illuſtrated by Examples from Antient and Modern Hiſtory: dedicated to the Volunteers of the United Kingdom. By William Frend, Eſq.* pp. 317. price 7 *s.* Mawman, London.

THE threatened invaſion of our country has, undoubtedly, been of real and eſſential ſervice to her beſt intereſts. It has kindled, in all ranks of the people, a ſpirit of patriotiſm, and a regard to the rights and independence of the United Kingdom; which we truſt will long, very long, be prominent features in our national character. Nothing can injure the people who are united and free. Perhaps we are conſiderably indebted

indebted to the late Adminiſtration for the union of ſentiment which generally prevails throughout the kingdom: under their conduct, the bitterneſs of party ſpirit, which had been excited and encouraged during the ten preceding years, was in a great meaſure annihilated: they invited to enliſt under the banners of their country, perſons of all deſcriptions, and of every party; and, by their well-timed moderation, and conciliatory meaſures, we have now to boaſt of nearly half a million volunteer ſoldiers, ready to chaſtiſe the inſolence of an invader, and to maintain, to their full extent, thoſe laws, which have rendered us great in the ſight of ſurrounding nations, which were eſtabliſhed after various ſucceſsful ſtruggles, and which claim our protection as the beſt inheritance that we can tranſmit to ſucceeding generations. Under this impreſſion, we have encouraged every literary effort, if it has been tolerably well executed, in this ſacred cauſe, which has met the public eye ſince the commencement of our Journal.

Men of genius and learning have in all ages been ſignally uſeful in directing and promoting genuine patriotiſm; and in no age have there been more examples of this kind than in the preſent: and though many of their productions will ſcarcely live beyond the day which gave them birth, yet it may be hoped that all have been uſeful;—that every patriot who has pleaded in defence of his country may have done ſomething to call forth the latent energies of his friends, his aſſociates, and neighbours.

The volume before us conſiſts of thirty-ſix chapters, beſides notes, illuſtrations, poetry for the volunteers, &c. &c.: it embraces a great variety of ſubjects, all of which, either immediately or more remotely, are connected with the love of one's country. Had Mr. Frend intended his work for extenſive circulation, we preſume he would have brought it into a ſmaller compaſs, by omitting much, which, though not extraneous to the ſubject regarded generally, is not immediately applicable to the purpoſe of animating and exciting an ardent and enthuſiaſtic deſire of defending the rights and liberties of a country, which a haughty and imperious foe has threatened to annihilate.

Mr. Frend aſſumes, that Patriotiſm, or the love of our country, is the regular reſult of the order of nature: but leſt it ſhould be thought by others a mere phantom of the imagination, pleaſing itſelf with ideal pictures of a ſtate for which man is not formed, he undertakes to examine whether Patriotiſm has ever exiſted; whether it is beneficial or prejudicial; whether it can be increaſed, or diminiſhed, or even deſtroyed, by human inſtitutions; and in what manner it may be improved

or

or diminiſhed, ſo as to increaſe or diminiſh our own happineſs, and that of our neighbours. It is not our intention to follow Mr. Frend in all theſe diſcuſſions: we ſhall, in juſtice to him and the public, ſhow in what manner he has treated ſome of the many topics that have come under his conſideration: from theſe the reader may form an accurate judgment of the whole volume.

The eighth chapter is intitled, "Patriotiſm, inſtances of;—Debora,—Samſon,—Jonathan,—David;—true ſpirit of, ſhines in Judas Maccabeus."

Having obſerved that the records of very early ages are too defective to aſſiſt us much in theſe reſearches, he ſays,

"The land of Iſrael was aſſuredly the moſt favourable to ſentiments of genuine patriotiſm. When her ſons had taken poſſeſſion of the promiſed land; the remembrance of former ſlavery muſt have increaſed their attachment to the new ſituation. Each man poſſeſſed a little domain of his own. The laws were humane: the inſtitutions calculated to give the inhabitants a fellow feeling for each other. For a long ſeries of years, they were ſubject to the attacks of powerful enemies, by whom they were ſometimes brought into ſubjection, and at others were enabled to break off the yoke, and to aſſert their rights and independence.

"From our early years, the names of thoſe in ſacred writ, who ventured their lives in battle for their country, are familiar to us. The women felt the ſacred flame; witneſs Deborah, who ſang in ſuch triumphant ſtrains the victory, due in great meaſure to her patriotic zeal, exciting the chiefs to volunteer their ſervices, and to ſupport and avenge their country."

Of Samſon, Mr. Frend ſays,—

"Need I mention him, whoſe eventful hiſtory contains the important leſſon of great faculties, unworthily ſupported, and unworthily ſubdued:

——————————— A perſon raiſed
With ſtrength ſufficient, and command from Heaven,
To free his country; if their ſervile minds
Him, their deliverer ſent, would not receive,
But to their maſters gave him up for nought,
The unworthier they."

In ſpeaking of Jonathan and David, Mr. Frend obſerves:

"It is the unconquerable mind, the ardent zeal for virtue, the genuine ſpirit of liberty, which makes them objects of mutual admiration to each other, exciting them to the nobleſt exploits, and raiſing in each the pureſt flame of patriotiſm. It is the ſenſe of their own weakneſs in themſelves, and of their ſtrength in a righteous cauſe, that made them both exclaim with confidence; 'Through God we ſhall do valiantly; for he it is who treads down our enemies.'

"When ſuch ſpirits are found in a nation, it is invincible: but they may be quenched, and the ſame people which diſplayed the higheſt proweſs, may ſink into the baſeſt and moſt ſervile compliances. Jonathan and David counted not the number or the ſtrength of the enemy: in after-times their deſcendants, loſing their energy, became victims of their own folly and depravity. After a long interval, the ſame ſpirit blazed forth again, and a powerful army fled before a few, who had at heart the zeal of their country's inſtitutions."

The reader will be well pleaſed with the manner in which Mr. Frend has diſcuſſed the ſubject of Patriotiſm, as applying to our character as Chriſtians. He meets the ſeveral ingenious objections that have been made by the friends and foes to Chriſtianity againſt the right of ſelf-defence; and, in our opinions, gives to each a decided and very proper anſwer:

"Doubtleſs," ſays he, "if our Saviour had any where ſaid, My diſciples muſt not take up arms in the defence of their country, or indeed take up arms at all, there could be no diſcuſſion. But when I ſee him, accompanied with his diſciples, not only not prohibiting them from bearing arms, but inquiring what arms they had, and, inſtead of ordering them to be caſt away, declaring that they were ſufficient: when I find him endued with that love, which endeared him to his friends, and drew tears from his eyes on the approaching fate of his country: when I hear him conſtantly inculcating the love of our neighbour, and extending that love to our enemies, I cannot perſuade myſelf that one branch of the love of our neighbour was intended by him to be excluded, and that by becoming his diſciple we were to throw off all regard for our country."

We have referred to theſe parts of the work before us, becauſe it is not unuſual to hear perſons appealing to their religion as prohibiting the uſe of arms. We agree with Mr. Frend, that if our Saviour had any where ſaid, "My diſciples muſt not take up arms in the defence of their country, or indeed not take up arms at all, there could be no diſcuſſion." But we apprehend that, with reſpect to the rights and duties attaching to us as men and members of ſociety, his religion does not in the leaſt interfere. Chriſtianity is intended to regulate the human paſſions, but not to eradicate them; and it is only by taking a partial view of the ſubject, that leads many pious and well-diſpoſed followers of Jeſus to ſuppoſe, that he meant to inſiſt upon the neceſſity of ſacrificing things which in themſelves are innocent, and even praiſeworthy, in order to become his diſciples. As members, alſo, of a particular ſtate, we are bound to afford the government of that ſtate every aſſiſtance in our power. Protection in our civil and religious rights

rights claims not only allegiance from each individual, but a prompt deſire to ſacrifice every thing for the welfare of the country: we would therefore, with Mr. Frend, ſay,

"Continue then, Volunteers of Britain, as ye have begun. Perfect yourſelves in the uſe of arms, without loſing ſight of the equally important duties of life. Be convinced that there is nothing in the ſtate of a ſoldier, which is not compatible with the duties and the employment of the citizen. Make the practice of arms your amuſement: imitate the ancient Romans in this reſpect, but deteſt their love of war, and ſpirit of domination. If your ſervices ſhould be required againſt the enemies of your country, let a juſt reliance on Him who alone giveth victory in the day of battle, be your ſupport: and let each man act as if the whole honour of his country depended on his ſingle exertions. Let each man, on the fight of the enemy, animate his brethren, but with more reaſon and in a better cauſe, than the hero of old did his warriors:—

"O friends, be men! your generous breaſts inflame
With equal honour, and with mutual ſhame.
Think of your hopes, your fortunes; all the care
Your wives, your infants, and your parents ſhare:
Think of each loving father's reverend head:
Think of each anceſter with glory dead:
Abſent, by me they ſpeak, by me they ſue;
They aſk their ſafety, and their fame from you:
Heaven does their fates on this one action lay,
And all are loſt if you deſert the day."

We know not why Mr. Frend uniformly through the volume uſes an *e* inſtead of the *o* in the words anceſter, ſailer, &c.: ſuch variations from the received mode, we look upon as deformities in the page.

ART. CLII. *Homeri Carmina cum breui Annotatione. Accedunt variæ Lectiones et Obſervationes veterum Grammaticorum cum noſtræ ætatis Criticâ. Curante C. G. Heyne. Ilias.*

(Concluded from page 222.)

HAVING fully conſidered thoſe diſquiſitions of Profeſſor Heyne which regard the original form and ſtructure of the Iliad, we proceed to a final examination of the volumes before us, according to the plan propoſed. As, however, it will be impoſſible for us to notice the matter contained in any other *excurſus*, except thoſe which illuſtrate the obſcure but important doctrine of Digamma, we think it right, at leaſt, to furniſh our readers with a liſt of all the ſubjects treated of in theſe diſſertations.

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Let us now conſider what light the Editor appears to have thrown upon a queſtion, cloſely connected with the original and genuine ſtate of his author's text.

A ſuperficial reader of Homer cannot but remark a variety of inſtances in which final vowels are not cut off before other vowels at the beginning of words immediately following. Others are continually occurring, in which a ſhort ſyllable ending in a ſingle conſonant is made long before a word beginning with a vowel. Hence it ſhould ſeem that there muſt have been ſome method of pronouncing certain words, which gave theſe initial vowels the power of conſonants. Yet eaſy as this deduction may appear, very many ages elapſed before any one had recourſe to a general principle, by way of explaining theſe ſeeming violations of the eſtabliſhed laws of

metre. Grammarians and critics endeavoured indeed to supply seeming defects by the insertion of particles and other ingenious expedients*. Yet they do not appear to have reduced their observations upon these phenomena to any system; and still less did they endeavour to explain them by a reference to any known cause. Bentley, whose sagacity in Greek criticism was almost intuitive, first tried these singular facts by a regular test; and by the application of one simple principle undertook to remove the metrical difficulties of Homer. The principle to which this learned man† had recourse, was the Æolic Digamma; a letter or sound answering to our w, and prefixed by the older Greeks to some particular words or syllables‡ beginning with vowels. We say *a sound*, because it is not ascertained, whether any form corresponding to this sound was in *general* use, although the form, most frequently adopted by the learned in order to represent it, is found in some ancient inscriptions and coins. The name of this letter (for so we will call it) and its form are among the points which are not yet entirely settled; although, we trust, few scholars are to be met with who will not, with our editor, prefer the opinion of Bentley to the assumptions of Dawes.

Quintilian, Terentianus Maurus, Priscian, Victorinus, expressly mention the Æolic Digamma; and the three last give the figure whence the name Digamma appears to have been

* "Innumeris in locis expletus est hiatus interposito N finali; aut particulis τ'. γ'. δ': occurrunt tamen loca, in quibus, ut supra jam de aliis poetis memoratum est, agnoscitur à grammaticis, defenditur et religiose servatur antiqua lectio per digammum; nullâ nec particulâ nec N finali interpositâ; ut Ε, 4. δᾶϊέ οι ἐκ κόρυθος ex δαιϝέϝοι. nusquam legitur δᾶϊέν οἱ. quod alias scribere solent ut hiatus expleatur." Heyne, tom. vii. p. 721.

† It is necessary to state a fact (upon the authority of the learned editor of Dawes's Miscellanea) which has escaped Mr. Heyne's notice, but which places in the clearest point of view the accuracy and sagacity of Dr. Bentley. "Primus vero omnium *Bentleius* vidit quantam vim ad Græca metra expedienda habuerit. Et quod pro singulari suâ sagacitate reperit vir summus, eandem rem Apollonius, gravissimus sane grammaticus, in scriptis post Bentleii sententiam publicatam editis confirmavit: qui literam quoque memorat adhibitam fuisse ab antiquis poetis in illis ipsis vocabulis, quibus eam Bentleius adjudicavit." Miscell. Crit. p. 396.

‡ The Digamma was inserted in the middle of words, as well as at the beginning. It does not appear that Ατρειδης is ever used as a trisyllable in Homer; and it is thus explained, ΑτρεϜς, ΑτρεϜος, ΑτρεϜ.δης.

See Dawes, p. 171; and Knight's Essay on the Greek Alphabet, p. 39.

derived;

derived; (F). Varro and Dionyſius Halicarnaſſenſis refer as undoubtedly to a principle exactly ſimilar; although the former conſiders it as derived from the Ionians, while the latter attributes it more generally to the practice of the Hellenes, or ancient Greeks.

The oppoſition of Dawes to this great diſcovery of Bentley was for the moſt part captious, and turned upon the propriety of uſing the word Æolic. He conſidered the Digamma as an excluſive peculiarity of that dialect, and argued that it could not have place in the compoſitions of an Ionian. He therefore ſubſtituted an Ionic Vau for the Æolic Digamma; admitting, however, the *ſound*, as well as the *uſe*, for which Bentley contended. He then proceeded, with his uſual acuteneſs, to point out its influence in the words ἄναξ, ἶπος, &c.; where he is unqueſtionably right: but he has not been fortunate enough to obtain the aſſent of ſcholars to all his poſitions upon this curious and difficult ſubject*.

The objections urged by Dawes againſt the name "Æolic," are controverted, and indeed refuted, by his learned editor. Dr. Burgeſs undertakes to prove that what was afterwards called the Æolic Dialect was the original language of the Hellenes, and uſed throughout the greater part of the continent of Greece. This, being retained more accurately by the Æolians, received the name of a Dialect; when the variations from it began to be diſtinguiſhed by the names of the reſpective people, among whom they were adopted. Our editor partly follows the ſame reaſoning, although not ſo entirely as, we think, he might have done. If he had purſued the clue thus afforded him, it would have removed ſome of the difficulties under which he ſeems to labour, particularly as to the derivation of the Latin language from what is called the Æolic dialect. In order to get rid of the embarraſſment, he determines to call it the Homeric Digamma, baniſhing the appellations both of Æolic and Ionic.

However, he very properly conſiders the name, and even the figure, as matters of ſubordinate importance; and propoſes to confine his obſervations to the fact of its uſe and application. His attention in the inquiry is principally directed to the works of Homer: but, as the practice of ſucceeding writers is in ſome degree connected with that of their great precurſor, he has not wholly overlooked them. It is always curious to obſerve the modifications of language: and the hiſtory of the Digamma preſents a very ſingular phenomenon. It may therefore gratify our readers if we pauſe awhile in this part of the Profeſſor's labours:—

* See Knight's Eſſay, p. 34.

" Obſervatione itaque diligentiore explorata haberi poſſunt hæc duo: ab Homerico ſermone receſſiſſe ſequiores poëtas, qui quidem hexametro uterentur, omnes in uſûs Digammi conſtantiâ; eſſe ſervatum hiatum in aliis, in aliis vocibus caveri ſolitum; nataſque hinc eſſe varias obſervationes proſodicas, in Homero haud obvias, niſi ubi ille interpolatione eſt contaminatus.

" Digammi uſum inconſtantem deprehendere licet in Heſiodo: id quod exploratum habeo, cum ex repetitâ ejus interpretatione, tum ex ſtudio quo eum ad metricas leges et digammi uſum revocavi. Verumtamen in Heſiodo res accuratiorem et ſubtiliorem inveſtigationem deſiderat, quandoquidem, quod jam ante xxx et quod excurrit annos profeſſus ſum, manum criticam ille inter auctores claſſicos omnes maximè flagitat, cum fœdatus ſit interpolationibus et corruptelis.

" Inſpexi et comparavi fragmenta cyclicorum, vidique in iis uſum eundem jam tum viguiſſe, quem ſequiores poëtæ ſervârunt, ut alia metrica Homeri ſequerentur, in aliis eum deſererent. Ita in vſſ. Cypriis in Scholiis ad Il. A. 5. Ζεὺς δὲ Ϝιδων, et fragm. Leſchis ap. Schol. ad Lycophron. 1263, ἦν τε Ϝοι ἀυτῷ. Etiam in oraculis et vaticiniis apud Herodotum et Pauſaniam pleraque jam ad ſolleunem poëtarum rationem ac morem deflexa video. Verſus in Cypſeli arcâ inſcriptos apud Pauſan. V. 18. inter antiquiores referendos eſſe nemo dubitet; ecce, occurrunt jam in iis ταχ' ἀναξ fine Digammo: at c. 19. Τυνδαριδα Ϝελενην (quæ in eo verſu ſequuntur; φέρεται, Αἴθρην δ' Ἀθέναθεν, ſana eſſe haud poſſunt; etſi hi verſus omnino à docto poëtâ profecti haud ſunt): in vſſ. templi Iſmenii, etſi ſuppoſitis, antiquis tamen. Ap. Herodot. V. 59. Σκαιος πυγμαχιην μι Ϝικηϐολῳ Απολλωνι." (Tom. vii. p. 717.)

Mr. Heyne proceeds to ſhew, that in ſome words, as ὐι, ἑ, ὀν, the power of the Digamma is invariably* preſerved by later poets, as Apollonius Rhodius and Callimachus. Yet it is dropped in words connected with them; ὃς, οὗ, ᾧ, ἥ. Ἄναξ, ἀνάσσω, which in Homer are never uſed without the Digamma, by the Alexandrine poets are uſed indifferently. So ἄστυ, ἕκαστος, ἔπος, ἶσος, εἶδω, ἐοικὼς, ἔικελος, ἔργον, ἐκὼν, ἔκητι.

The lyric poets, Sappho and Alcæus, (he proceeds to remark,) probably furniſhed the Alexandrine grammarians with the few ideas they appear to have had on the ſubject of Digamma. Yet Pindar deviates frequently from the practice of Homer. In ſhort, ſucceeding poets ſtudied convenience, and neglected or conformed to the ancient uſage, according as they found it well or ill adapted to the ſtructure of their verſes.

After

* His words are: tam religioſe ſervata, ut, &c. But he quotes Apoll. R. 1. 643, σφῶϊτέροιο τοκῆος ἄς ὀι, where the Digamma is dropped before ὀι. We would ſuggeſt the ſlight variation of ὃ for ὃς, *more Homerico*. See A. 388.

After theſe preliminary obſervations, we proceed to the ground more peculiarly appropriated to Homer. The queſtion, as connected with the work before us, has attracted the editor's attention for forty years paſt: and in conſequence of the aſſiſtance received from Dawes, from Dr. Burgeſs, from Mr. Payne Knight, and, above all, from the copy of Homer marked by Bentley's own hand, Mr. Heyne profeſſes to have arranged the facts with greater accuracy, and to have eſtabliſhed the general principle upon clearer and firmer grounds than any of his critical predeceſſors.

In the progreſs of this inquiry, the method of analyſis is very properly purſued. The various phenomena have been carefully obſerved and regularly claſſed, till it was ſeen how far they could fall under a general law. The facts thus collected are arranged in two vocabularies; the firſt conſiſting of words in which the Digamma prevails at the beginning; the ſecond, of thoſe in which it is to be traced in the middle. This ſeparation of claſſes is made with great judgment, becauſe the facts under the firſt head are both more important in themſelves, and alſo admit greater certainty in the proof. In his progreſs through different words, the Profeſſor carefully notes the opinions of others: and here, though he occaſionally differs from Bentley, as in ϝελδομαι, ϝιμαρτο, ϝλενη, ϝρηϝης, ϝτερος, ϝαομαι, ϝοινον, ϝοικ, yet his acknowledgements to that great Scholar are ſo full, and the grounds upon which he diſſents apparently ſo reaſonable, that we gladly give him praiſe for candour, learning, and diſcrimination.

As a ſpecimen of this part of the work, we ſelect the following paſſage:

" In doctrinâ de Digammo impeditiſſima res eſt, et difficillima, quando ad verba perventum eſt, ϝ in fronte habentia. Varia in his molitus erat Bentleius; alia alii. Mihi viſa ſunt omnia hunc in modum diſpeſci poſſe.

" Omnino uſu poëtarum epicorum antiquorum receptum fuit, ut ϝ præfigerent pleonaſticè; pro ῑ, pronuntiârunt ϝῑ: ἷν, ϝεῦ: ϝῐς, pro ἷς, v. ad Π, 208: ϝἕδνα, ϝεἰδνα, de hoc tamen vid. inf. ϝἐλδομαι, ϝἰλδομαι, ϝἰλδωρ. Neque aliam originem habuiſſe videtur augmentum ϝ, cum antiquiùs tempora augmento carerent; quod nunc inter antiquioris Ioniſmi veſtigia referimus: ϝὅπλιζον, mox factum ὥπλιζον: ϝμάχοντο, poſtea ἐμάχοντο.

" Secundùm hæc, certâ aliquâ ratione, ϝ præfixum eſt verbis nonnullis, eorumque temporibus:

" Primò, ϝ præfigitur verbis à vocali Digammo inſignitâ incipientibus: ϝαγω, ϝαδω, ϝαλημι, ϝειδεω, ϝεικω, ϝειλεω, ϝεργω, ϝελπομαι, ϝεπω: et quandoquidem digamma conſonæ vice fungitur, το ϝ digammo præfixum eſt merum augmentum. Itaque ἰάχε, quod Bentleius modò

tentabat

tentabat ϝιαγη, modò ιϝαγη, fuit ιϝαγη: ἴαξα, ιϝαξα, ab ἀγω frango, ϝαγω, v. ſup. h. v. et ſic alia, quæ videbimus.

" At in aliis hoc ε iterum Digamma præfixum habuit aliud, pari modo ac γράφω, ἴγραφον, γέγραφα. Ita ἴικω, ϝικω, à quo fuit ϝοικα, ιϝοικα, ϝεϝοικα. Cùm enim occurrat οὐδὲ ιϝοικε, neceſſe eſt præmiſſum eſſe iterum Digamma et pronuntiatum ϝεϝοικε: nulla enim eſt ratio nec analogia, cur tollatur aut retrahatur alterum Digamma. In his Bentleius acquieſcebat; in hoc, ut ϝοικε ſcriberet; in aliis hærebat, an ιϝοικε admitteret. Severior tamen obſervatio me docuit, in multis utrumque hoc Digammum locum habere, etſi in aliis carminis locis occurrit alterum tantum; ita ϝελω, ϝεϝελμαι. Sic ab ειλπμαι, ϝολπα, ϝεϝολπα: ab εικω, ϝεικω, ιϝοικα, ϝεϝοικα: ἔργω, ϝεργω, ιϝεργα, ϝεϝεργα, ϝεϝεργειν. Si in aliis reduplicatio non occurrit, habet tamen analogia, ut ϝεπω, ϝειπον, ϝειπα, ιϝειπα: potuit quoque eſſe ϝεϝειπα: verùm de his ſigillatim videndum eſt, ſunt enim ea obſervationis, non certæ rationis.

" Ceterùm hæc prothesis τῆς ε etiam in verbis nonnullis locum habuit, quæ Digammo non ſignantur; ut ἴιμι, vado, ab ἴω, unde ἐίσατο, προεἰσατο, v. ad A. 358. ἰάφθη et ἰάφθη ab ἄπτω, v. ad N, 543. ᾄγνι, ἀνίψγε, ἀνίῳξε. ὄσιν, ἴωσιν ab ὄθω." (p. 735.)

We ſhall here beg leave to throw out one or two haſty remarks upon the peculiar difficulties of the Digamma, for the conſideration of thoſe who have leiſure and talents to trace with more accuracy and ſucceſs than ourſelves the ſubtle operations and remote analogies of language. This letter, or principle of enuntiation, is generally allowed to bear the ſound of our w. Now, though its moſt uſual power is that of a ſingle conſonant, ſometimes it appears to be equivalent to a double one; as,

Νεστορα δε ϝου παιδος:

Sometimes a conſonant is combined with it in a ſingle ſound; as, E. 165,

Ιππους θ' ϝοις εταροισι:*

And ſometimes it appears not to operate at all, as in ειλπομαι, ερδω (ſee the words in Heyne's vocabulary, pp. 747, 750), and eſpecially in the famous inſtance λευκώλενος Ἥρη. Now the letter in our language to which it bears ſuch an affinity in ſound, has a variety of other powers reſembling theſe, which are attributed to the Digamma. It is ſounded, though never written, in the word *one*; it appears to have the force of a double conſonant in *wall, wide, wavy*; it is inſerted after the conſonants *d, s*, and *t*, as in *dwell, dwindle, ſwift, ſweet, twiſt*; and ſometimes it is paſſed over entirely in utterance, as in *who, whole*, and *wholeſome*.

We

* See Priſcian. ap. Dawes, p. 117; Heyne, 729.

We muſt not however purſue this ſubject in the field of conjecture; let us endeavour to aſcertain the benefit which has been derived to the author's text from the editor's ſpeculations.

The firſt queſtion to be conſidered, was, whether any mark of the Digamma ſhould be inſerted in the body of the work, according to Bentley's avowed intention,—an intention which was partly carried into effect by Salter.* After ſome heſitation, the Profeſſor adopted a method, which has our entire approbation. He has not introduced any character into the text, but marked at the bottom of each page the words affected by it. As for example; Γ. 383, &c.:—

——— τὴν δ' ἐχίχαε
Πύργῳ ἔφ' ὑψηλῷ· περὶ δὲ Τρῳαὶ ἄλις ἦσαν·
Χειρὶ δὲ νεκταρέου ἐανοῦ ἐτίναξε λαβοῦσα·
Γρηῒ δέ μιν ἐικυῖα παλαιγενέϊ πρόσειπεν,
Εἰροπόμῳ, ἥ οἱ Λακεδαίμονι ναιετάωσκε κ. τ. λ.

384 ΓΑΑΙΣ 385 ΓΕΑΝΟΥ 386 ΜΙΝ ΓΕΙΚΥΙΑ — ΠΡΟΣΕΓΕΙΠΕ
387 Γ Η ΓΟΙ 389 ΜΙΝ ΕΓΕΙΣΑΜΕΝΗ. Bent. et Dawes,
τῃ μιν Γεισαμενη. 390 ΓΟΙΚΟΝ ΔΕ 392 ΓΕΙΜΑΣΙ.

In the next place, Mr. Heyne conſidered the uſe of the Digamma as one criterion of the genuineneſs of certain parts of the poem. And ſurely, if a very few inſtances of omiſſion occur againſt a decided majority of examples in which the force of the conſonant is ſhewn, it cannot be deemed unreaſonable to ſuſpect ſuch inſtances of interpolation or corruption. If any ſuch occur in paſſages known to be ſuſpected for other reaſons by the ancient critics, who certainly never dreamt of applying ſuch a principle as the Digamma, the evidence in theſe caſes ſeems to approach as near to certainty as moral demonſtration can arrive.†—Verſes 386, 387, of the 6th book are regarded as the intruſion of ſome later rhapſodiſt, becauſe they offend againſt the Digamma in Ιλίου, and are not neceſſary to the ſenſe. The ſame principle is thus applied to v. 204 of the 5th Iliad:

" Ὣς λίπον, αὐτὰρ πιζὸς ἰὼν Ἴλιον ἰλήλουθα.

" Hæc aut corrupta eſſe, aut à ſeriore rhapſodo prodiiſſe, mihi manifeſtum fit; perpetuus enim uſus τοῦ Ἴλιος in Homericis eſt Γιλιος, ut ſtatim, 210: adeòque peccat ες Γιλιον. Sin ſuſtuleris [ἐς, *we ſuppoſe*], verſus exit parum numeroſus. Si ſaltem eſſet αὖτ' ἄρα πιζὸς Γιλιον ἰλήλουθα. Verum eſt in toto loco tam futilis et molleta loquacitas, ut vix ab uno eodemque auctore tot iterationes ejuſdem rei ac ſententiæ profectas eſſe exiſtimes." Obſervatt.

Upon ſimilar grounds, he objects to the authority of a line upon which Bentley and Dawes have exerciſed their ſkill; namely, Π. 371: " ἅρματ'

* See a ſpecimen in the Miſcellan. Crit. p. 434.

† This is the caſe with vv. 260, 261, Il. P.

" ἅρματ' ἀνάκτων. Hic offendimus ad digamma: ἅρματ' Fανακτων. Bentl. et Dawes emendârunt ἅρμα Fανακτων: quod non fatisfacit; requiritur enim pluralis h. l. quandoquidem πολλοὶ ἵπποι λίπον ἅρματα. Mihi potius liquere videtur, verfum utrumque 370, 371. rhapfodo deberi, paritèr cum v. 507 infra. Meminerat ille ex Z. 39, 40. ubi Adrafto ἵππω ἀτυζόμενοι ἀγκύλον ἅρμα ἄξαντ' ἐν πρώτῳ ῥυμῷ, ἀυτὰρ μὰ ἴδήτην, etc: at ibi de unius hominis curru agitur." Obff. in loc. See alfo at Ψ. 107."

Laftly, there are many paffages which afford no reafonable ground of fufpicion, except what arifes from confufion in the Digamma. This, Mr. Heyne very properly confiders as a direction afforded him in order to chooſe between various readings, or as a fair ground for the exercife of conjecture. Thus, in B. 471, he follows Bentley in preferring ὥρη Fειαρινὴ to the common text, where ἐν is inferted between theſe two words, to the utter neglect of the Digamma. E. 791, he inferts in the text νῦν δὲ Fεκας inſtead of νῦν δ' ἑκαθεν, upon the authority of ſeveral MSS. as well as Bentley's conjecture. Z. 351. The common text has ος ῥ' ἠδη, which the editor properly prefers: as in 367, οὐ γαρ Fοιδ' takes place of οὐ γάρ τ' οἶδ'. The preſent text, H. 277, deprives ἔπω of its digamma. Profeſſor Heyne would correct it thus:

μέσσῳ δ' ἀμφοτέρων σκῆπτρα σχέθε, εἶπέ τε μῦθον.

We have no other objection to the alteration except what arifes from σκῆπτρα. If σχέθον be changed to σχέθε, it ſhould ſeem that σκῆπτρον ſhould be the reading. V. 300 of the ſame book ὣδ' ἔιπησιν is altered to ὣς Fειπησιν. Upon the ſame ground, he contends that I. 203. ought to be ἔντυνε Fεκάστῳ. Upon Θ. 526. we have the following note in the Obſervationes:

" ἴυχομαι ἐλπόμενος, vulgò lectum. Appictâ ξ quod Zenodotus legerat: ἴλπομαι ἰυχόμενος. At Hectoris arrogantiæ melius convenit alterum: καυχῶμαι ἐλπιδοποιούμενος ὑπὸ τῶν Διὸς καὶ τῶν ἄλλων θεῶν. Sic Schol. A. Argutatur grammaticus, nec verſum non ſtare poſſe vidit, ſi ſcribitur ἰυχομαι Fελπομενος. Nec ἴλπεσθαί τινι dictum memini: Jungitur cum infinitivo vel cum quarto caſu. Scribendum utiquè Fελπομαι ἰυχομενος Δί τ'. Viderat hoc Bentleius ſine libro. Nunc antiquiorem lectionem retraxi, cùm ante Zenodotum ita recitatum fuiſſe appareat, ſimulque inde hoc conſtet, uſum et vim τοῦ Digamma jam à Zenodoto ignoratam fuiſſe. Repetitur Zenodotea lectio a Schol. A. inf. ad Ξ. 45. et extat in uno Vindob."

For a ſimilar reaſon, we find an old reading Εὐρυσθῆος ἀέθλων received into the text, Il. O. 639, inſtead of Εὐρυσθῆος ἄνακτος: and in Ψ. 434, αὐτὸς δὲ Fεκων is propoſed as an emendation to ἀυτὸς γὰρ ἐκών, which appears in all the editions in defiance of the laws of Digamma.

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So far, then, as a more accurate obſervation upon the uſe of this forgotten conſonant extends, the text before us muſt be regarded as an improvement not only upon that of Wolf, but of all preceding editors. In general, the Profeſſor is indebted to Wolf for the form in which his author appears; and this aſſiſtance muſt needs have ſpared him ſome labour in the progreſs of the work.

We are now to complete our original intention, by adverting to the merits of the Annotatio and Obſervationes. Fortunately for us, as well as the learned editor, his ſtyle of comment is ſo well known, that it would be a ſuperfluous taſk were we to expatiate on this part of the work with a fulneſs in any degree proportioned to its extent. Profeſſor Heyne's obſervations uſually conſiſt of elucidation in matters of taſte, antiquity, grammar, and conſtruction, rather than in any profound diſcrimination between the intrinſic merits of various readings, or in a diſplay of acuteneſs, in order to reſtore what has eſcaped the diligence of all the tranſcribers *. His annotations upon Homer neceſſarily conſiſt of a greater variety of matter than thoſe upon Virgil, becauſe Homer has ſo continually been the ſubject of obſervation with profeſſed critics, and of citation with all writers whatſoever. Some employment muſt therefore be furniſhed to an editor of Homer by the opinions of commentators and grammarians, and the illuſtrations of poets and hiſtorians. Theſe ſtatements are almoſt wholly confined to the Obſervationes. It has already been obſerved by us, that the greater part of theſe materials were collected for the editor's uſe by other ſcholars: and it is now our duty to ſtate, that he appears to have employed them, not with accuracy merely, but with judgment; dwelling more minutely upon ſuch as were likely to repay attention, and paſſing over with ſlighter notice what was comparatively trivial. That no redundancies or inaccuracies are to be diſcovered, we certainly ſhall not take upon ourſelves to affirm; but we have no ſcruple in declaring that a reader, who expects to find ſuch an extenſive and elaborate performance exempt from all ſuch faults, muſt be very unreaſonable. The work certainly is not to be looked upon as a perfect edition of the author:

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* Mr. H. (naturally enough) vindicates the line of criticiſm which has principally occupied his time and talents, as ſuperior to that which is more peculiarly ſtyled verbal criticiſm. See Exc. ii. ad lib. xxiii. Tom. viii. p. 559.—He often quotes with approbation Mr. Knight's Eſſay on the Greek Alphabet: we ſhall, therefore, expreſs our opinion upon this point by referring to page 2 of that work.

author: its very size precludes it from becoming generally useful: but it must be considered as by far the most honourable and successful attempt that has yet been made toward this important and difficult enterprize. It abounds in materials of the most valuable kind; and we heartily wish the venerable editor health and leisure to complete an abstract of his own labours *, not merely *in usum tironum*, but for the general and familiar use of the learned world.

The division of notes into Annotatio, immediately under the text, and Observationes contained in other volumes, is certainly perplexing and inconvenient. Upon many accounts it would have been better from the first to have separated the whole mass of matter into two editions, each containing its text, with such notes as the Professor might think best adapted to the readers for whose use they were respectively designed. We will not, however, dwell upon faults of arrangement, when the whole labour to be performed has been so vast, and when it has, upon the whole, been so well executed. Of the Annotatio in particular we have a pleasure in declaring, that it furnishes the most useful and appropriate assistance to a young reader that we ever recollect to have seen in any comment upon any author. Some superfluities might, indeed, have been retrenched even here; particularly the remarks which are intended to instruct us in the events of the Poem as they are going to be described. But after all, few scholars will have the hardihood to imagine that, having so much to perform, they should perform it so well.

It remains for us now only to produce some specimens of the editor's skill as a commentator; and to add, with freedom but with respect, our own opinion, whensoever we feel ourselves called upon to dissent from him:

"A. 1.—Revocat autem poëta omne argumentum ad *Achillem iratum*, eoque ab Achivis discidium faciente, ad *clades Achivis a Trojanis illatas*. Jam si argumentum cum ipso carmine compares: hoc uberius esse promissis hoc loco editis apparet. Cladibus enim Achivorum ex dissidiis inter Achillem et Agamemnonem natis adjicitur id quod facile expectari poterat, cladium acceptarum ultio: ad quam dolor Achillis Patroclo cæso ducebat. Ita saltem ad Hectorem cæsum Ilias produci poterat. Quæ præterea adjecta sunt, de ludis Patrocli funebribus et de Hectoris corpore redemto, satis testantur, non tam subtilem, quàm contendunt, epici carminis notionem informatam fuisse ejus animo, qui carmen seu composuit seu coagmentavit." Annot.

Mr. Heyne is apparently well satisfied with the justice of these concluding remarks, for he repeats them, tom. viii. p. 782.

* See the conclusion of his preface.

p. 782. We confeſs there appears to us here a want of his uſual taſte and diſcrimination in matters relating to the cuſtoms and opinions of antiquity. He cannot ſurely have forgotten the infinite importance which was attached to the rites and honours of interment. If to revenge the death of Patroclus was eſſential to the character of Achilles, and a neceſſary part of the conſequences incident to his *anger*; it was no leſs eſſential and neceſſary that he ſhould celebrate his funeral honours with every circumſtance of ſplendour and ſolemnity. If the death of Hector formed a natural incident in events ſolely originating and invariably connected with this *anger*; the Poem could not conclude, with a proper regard to the ſentiments of the age when it was written, unleſs the readers, or rather hearers, were ſatisfied that the deceaſed hero had been properly interred. Amidſt all the ferocity of Achilles, the poet ſtill contrives to make him reſpected: but this reſpect would have utterly vaniſhed, if, at the concluſion of the Poem, he had continued inexorable about the rites of ſepulture to his vanquiſhed enemy: he would have been conſidered guilty of an act, not merely of inhumanity, but irreligion; he would have been an object of deteſtation and abhorrence;—ſentiments which no author could wiſh to inſpire concerning his hero; and eſpecially at the cloſe of his book. In our opinion, theſe incidents are full as neceſſary to the completion of the plan of this Poem, as the burial of Ajax, which occupies nearly half the play, was eſſential to the proper conduct of that drama. Upon what does the whole intereſt turn in the Antigone of Sophocles, and the Supplices Mulieres of Euripides, but upon the rites of ſepulture? We muſt not decide upon ſuch matters by our own notions of propriety or neceſſity, but by thoſe which we know to have prevailed in the age and among the people where the events occurred, and for whom they were deſcribed.

6. "—Manet tamen vel ſic illud, omnes, quæ excepêre Achivos, calamitates à regum cupiditatibus et iris eſſe profectas, et verum eſſe illud, quod Horatius primarium eſſe ait, quod Ilias doceat:

'*Quicquid delirant reges, plectuntur Achivi:*'

—Id quod cardinem malorum plerorumque conſtituit, quæ generi humano per tot ſæcula omnem vitæ fructum eripuerunt." Annot.

This ſevere animadverſion upon the pernicious conſequences of regal government, we muſt mark with decided diſapprobation. Did Mr. Heyne never hear of ill effects flowing from the bad paſſions of demagogues or generals in a republic? Has he forgotten that Athens was the ſcourge of Greece? and Rome, in ſome periods of her hiſtory, of nearly the known world?

world? And could not the melancholy experience of the laſt ten years ſatisfy him, that, under a republican form of government, more crimes may be committed, and more horrors prevail, than during ten times ſo many years of many a monarchy?—To the accuracy of the next obſervation which we have occaſion to quote, we ſubſcribe with great cheerfulneſs:—

"11. ὅυνεκα τὸν Χρύσην. Homerum articuli præpoſitivi uſum ignorâſſe, in confeſſo eſt; utique eo, quo mox Attici nominibus eum præmittunt. Nam utitur eo tantùm, ut aut poſtpoſitivi articuli aut pronominis demonſtrativi vicem, aut majorem quandam vim habeat. Facit itaque moleſtiam articulus h. l. nam parum commodè exponi poteſt ἐκεῖνον τὸν Χρύσην. Grammaticus in Schol. obſervat tantum hoc, quòd, ex vulgari conſuetudine, eſſe debuiſſet alio verborum ordine τον αρητηρα Χρυσην (vel τον Χρυσην τον αρητηρα) Monuit de his Wolf V.C. cum aliis. Multa tamen diſputare nihil attinet; quia nihil expediri poteſt: cùm in tam antiquo poëtâ grammaticam ſubtilitatem fruſtra ubique requiras. Eſt emendatio viri docti in Biblioth. Crit. t. i. p. ii. p. 32. ὅυνεκά τοι Χρ. Sed divinare liceret plura: ουνεκ' ἄρα, ut H. 140. Λ. 79. ὅυνεκα δή. cum excidiſſet particula, ſerius ſeu librarius ſeu corrector ex ſeriore uſu τὸν interpoſuiſſe videri poteſt. Omninò in primis libris, maximè in rhapſodiâ A. plurima ad vulgarem uſum deflexiſſe grammaticos ſuſpicor. Sunt tamen aliquot alia loca, in quibus nec minus, articuli ſerior uſus deprehenditur: ut inf. 33. ἴδδησε δ' ὁ γέρων. 106. 107. τὸ κρήγυον. τὰ κακά. Sanè in his ac ſimilibus aſſequi ſaltem licet, quomodo uſus articuli ſeriùs invaluerit; nam poſſunt illa eſſe τὸ pro ὅ, ἐκεῖνο ὅ κρήγυόν ἐστι. τὰ κακὰ pro ἅ, et ſic alia." Obſervatt.

"16.—Bentleius junctum eſſe volebat: Ἀτρείδα δὶ μάλιστα δύω, κ. ſcilicet, ut Αἴαντε δύω B. 406, et ſæpe alibi. Τ. 310. δοιὼ δ' Ἀτρείδαι μενέτην. Sic quoque Salter ap. Burgeſs diſtinxerat. Fuit et olim δύο apud Euſtath. p. 26. In Platone eſt vulgata ſcriptura." Obſſ.

"27. ἦ νῦν, δηθύνουτ', ἦ ὕστερον, ἄυτις ἴοντα!

"Diſtinxi, ut ſententia clarior eſſet: nunc, diutiùs in caſtris commorando—in poſterum, rurſus ad me accedendo."

39. Upon the title here given to Apollo, we ſhall quote ſome obſervations of Mr. Knight, for the entertainment, if not the conviction, of our readers. Mr. Heyne is contented with enumerating the etymologies more uſually employed in explanation of the title, but without deciding any thing poſitively.

"Upon the medals of Alexandria Troas, the title of Apollo, which we now write Σμινθευς, is uniformly ΣΜΙΘΕΥΣ, that is, in ancient orthography, ΣΜΙΘΕϜΣ, which has ſo near a reſemblance to our word SMITE, and its various derivatives, that we cannot but ſuppoſe it to have come from the ſame root, and to have

ſignified

ſignified the SMITER OR DESTROYER, generally, according to a well-known attribute of Apollo, expreſſed, in the ſymbolical writing of ancient art, by the bow and arrows which he carried. The tale which deduces it from σμινθος, ſaid to be the Cretan name for a *mouſe*, is of later times, and gives a ſignification unworthy of the ſolemnity of the occaſion on which Chryſes invokes the God, in his character of Deſtroyer, to avenge his wrongs upon the Greeks. Like many others of the ſame kind, it was invented to give a fictitious meaning to one of thoſe old myſtic titles, the real ſignification of which was kept concealed from the vulgar. Ariſtarchus rejected it, and derived the title from a city of the Troade, which appears however to have been unknown to Homer, and which was probably named from the title."

Eſſay on the Greek Alphabet, p. 58.

We cannot refrain from obſerving that a title, drawn from an inſignificant animal, or inſect, muſt not neceſſarily be pronounced unworthy of a heathen god. Μύιαγρος or ἀπόμυιος, the repeller of flies, was an epithet beſtowed upon their deity by the worſhippers at Elis; and Baal-zebub, or בעל־זבוב, was a title of honour given to the god of Ekron, *probably* from the ſame cauſe. See Schulz and Le Clerc, upon 2 Kings, i. 2.; and Hammond and Le Clerc, at Matt. xii. 24.

"78. ἄνδρα χολωσέμεν malè vertunt *iratum fore*; hoc eſt, χολουσθαι: ſed χολοῦν eſt, ad iram provocare. Od. Σ, 20. μή με χολώσῃς. Eſt ergo, vereor, δέομαι (ἐμὲ) χολώσειν ἄνδρα. Recte Sch. εἰς ὀργὴν ἐμβαλεῖν. Monuit hoc quoque jam Waſſenb. ad Paraphr. p. 28." Ann.

Notwithſtanding this judicious obſervation, we find χολωσέμεν rendered, in the verſion which accompanies this edition, *iratum fore*.

"103. φρένες veteribus ſunt diaphragma, ſeptum tranſverſum: v. Obſſ. cujus conſenſus cum cerebro manifeſtus eſt in animi motibus, maxime in irâ, hoc loco venis ſanguine tumentibus, unde μέλαιναι, vel, quod vulgatum erat, ἀμφιμελαιναι. Eſt adeo μένος h. l. de ſanguine ex irâ concitato & impedito; præcedit ſenſus injuriæ, dolor; unde ἀχνύμενος." Annot.

"Ib. φρένας. diaphragma, v. primo loco Ariſtoteles de part. animal. iii, 10. add. Schol. ad Il. Π, 481. et Euſtath. ad h. l. unà cum Schol. Leid. Eædem φρένες aliis locis ſunt πραπίδες, ut inf. 608. antiquiore uſu.

"μένος ἐπὶ τοῦ θυμοῦ verſu adſcripto Apoll. Lex. Ceterùm ab Homericis his progreſſa eſt ſchola Pythagorica in collocandâ vi ac ſede animi *ἐν φρεσὶν in corde*, et *τοῦ θυμοῦ in jecinore*: de quibus videnda hiſtoria placitorum philoſ. cf. Plutarch. de plac. Philoſ. iv. 4, 5." Obſſ.

159. Mr. Heyne very properly ſtates, that τιμην here cannot be taken in the ſenſe of honour, glory, but of puniſhment or ſatisfaction: he therefore renders it *ultionem honorificam parantes*. From the ſtyle of his remark, we certainly conceived that all preceding editors had given a wrong ſenſe to the paſſage; and therefore experienced ſome little ſurprize when we turned to Clarke, and found the paſſage properly rendered, *Panas expetentes pro Menelão*. Spondanus unqueſtionably has gone aſtray; he gives it, *Honorem conſervantes*.

" 170. οὐδέ σ' οἴω
ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

" Si οὐδέ σ' eſt οὐδέ σε, ad Agamemnonem, neceſſe eſt, ἄτιμος ἐὼν eſſe pro ἐμοῦ ὄντος ἀτίμου; h. e. *ἀγεραστου, præmio virtutis orbatus cùm ſim*. Videtur tamen præſtare, ut legatur οὐδέ σοι οἴω, v. V. L. ut ſit ſenſus: οὐδὲ οἴω, ἀφύξειν σοι ἄφενος, *non eâ ſum ſententiâ et voluntate, ut paraturus ſim opes tibi, injuriâ ipſe à te affectus*; ut inf. v. 296: οὐ γὰρ ἔγωγ' ἔτι σοι πίσεσθαι οἴω· ἄτιμος eſt Achilles, præmio orbatus, *injuriâ affectus*, per totum carmen; v. de eâ voce Exc. ad h. v. ἀφύσσω πλοῦτον nihil aliud eſſe poteſt quàm *parare*; nam haurire, ἀντλεῖν, ἀρύειν, eſt modus copiæ aquarum parandæ. Unde eſt colligere, Od. H, 285. ἀμφὶ δὲ φύλλα ἠφυσάμην. Forte ſic ὄλβον ἄρδειν eſt parare opes, ap. Pindar Ol. v. 55." Annot.

The Obſervationes contain a note upon the ſame paſſage, with very little additional information in it, except that the mode of ſolving the difficulty here propoſed (with which we are far from being diſſatisfied) firſt occurred to Bentley. The common reading has always appeared to us extremely objectionable. Bentley alſo tried οὐδέ σ' οἴω ἐνθάδε δηθύνοντ', and ἐνθάδ' ἄτιμον ἐόντ'.

283. Mr. Heyne has given the right conſtruction of this paſſage, which indeed appears ſo obvious, that we are ſurpriſed it eſcaped the Obſervation of Dr. Clarke; more eſpecially, as it had been in a great meaſure explained by H. Stephens in his Theſaurus. The Profeſſor properly refers to Brunck, who has corrected the vulgar error in a note to the Ranæ. We may add, that the true interpretation has been defended alſo by Mr. Porſon, in a note to the Oreſtes, v. 663.

338—342. Of this paſſage the editor ſays, " duplex locum habet interpretatio, de quâ jam Clarke egit;" and then he proceeds to give his predeceſſor's note, only in other words. This does not appear to us altogether conſiſtent with fairneſs and candour.

" 342. ἦ γαρ ὅγ' ὀλοῇσι φρεσὶ θύει. Turbat metri ratio in ὀλοῇσι. Atque in hoc manifeſta ſit utilitas doctrinæ de Digamma. Nam ſcriptum fuiſſe patet ολοϝῇσι, quod pronuntiatione duplicatum eſſe apparet ολοϝϝῇσι."—Obſſ.

This,

This, doubtleſs, is the true ſolution of the difficulty. It is not a little remarkable that Clarke has had recourſe to the ſame principle, although he has not beſtowed upon it any name:

" Cum verſus hic λαγαρὸς ſit, τινὲς (inquit Euſtathius) ἐτόλμησαν γράψαι, ὀλωῆσι. Atque ita edidit Barneſius. Quod tamen non factum oportuit, ex merâ conjecturâ. Alii ſcripſerunt, ὀλοιησι. Sed neque hoc ſatis firmo nititur fundamento. Orthographiâ non mutatâ, pronuntiabitur fortaſſe ὀλουῆσι, vel *oloυτέϊ*; quo fere modo οἶνος pronuntiabatur *Winos*." Clarke, ad loc.

Having given ſuch copious extracts from the Annotations and Obſervations on the firſt book (copious, we mean, with reference to our own narrow limits), we muſt paſs with a rapid glance through the remaining volumes of the work.

B. 339—341. πῇ δὴ συνθεσίαι τε καὶ ὅρκια ϑήσεται ἡμῖν;
ἐν πυρὶ δὴ ϐουλάι τε γενοίατο, μήδεά τ' ἀνδρῶν;
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν;

We conſider this paſſage as extremely improved by this punctuation. The interrogations continued at the end of the two laſt lines, give a ſurpriſing ſpirit and animation to it. Perhaps the full force of ἄκρητοι is not ſupplied by *fœdera vini libatione ſancita*. Damm renders it *libationes vino generoſo et puro diis factæ*.

651. Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ.

With Bentley's help, the editor gets rid of this metrical difficulty, pronouncing it as if it were written Ἐνυαλίῳ 'νδρειφόντῃ. We regret that this and ſome other metrical monſters are retained in the text, as in Π. 857. where Mr. H. evidently prefers ἀδροτῆτα, the reading of ſome manuſcripts, as well as editions; and yet prints ἀνδροτῆτα.

" Δ. 371. τί δ' ὀπιπλεύεις πολέμοιο γεφύρας;

" Quid proſpicis intervallum inter utramque aciem? Scilicet, Diomedes avidè et curioſè proſpiciebat, num aliæ turmæ eſſent in hoſtem provecturæ." Annot.

This explanation is further defended in the Obſervationes. We confeſs that to us Damm's is more ſatisfactory:—' Quid circumſpectas interſtitia inter ordines pugnantium? nam Diomedes ſtabat in curru alto: hinc rex σκώπλει ἀυτὸν: quaſi ex alto ſpecularetur, quo potiſſimum ſe recipere poſſet fugâ; nam γέφυραι πολέμου ſunt ſpatia inter ordines in acie ſtantes, per quæ receptus dabatur poſt principia.' In v. ὀπιπλεύω. p. 1796.

" Ceterum hic locus," (adds our editor in his Obſ. upon v. 376.) " ſi quis alius ex iis eſt, in quibus rhapſodorum ſedulitatem deprehendere tibi videaris in explendis, aut locupletandis, aut p[illegible]-ſequendis

ſequendis iis, quæ leniter primus auctor tantum attigerat. Aliena eſt narratio à loco ac feſtinatione imperatoris; nec ſatis eſt cum Clarkio dicere, ultimum eſſe Diomedem, ad quem advenerit."

E. 31. Ἄρεις, Ἄρες.——

Upon this well-known paſſage the editor offers nothing new. He adopts one of Clarke's expedients; doubling the firſt ρ. We prefer the other mode ſuggeſted by that excellent ſcholar; and would pronounce the words "ferè ac ſi ſcriptum fuiſſet Ὦ ῥες, Ἄρες.—"

"36. Σκαμάνδρῳ appears in the text, although ſome MSS. have Καμάνδρῳ. Mr. Heyne has alſo retained Ζάκυνθον, Ζελειαν, &c.; and ſcarcely ſeems to take alarm at ſuch a violent departure from the rules of proſody. See Obſſ. ad. B. 634. We would read Καμάνδρῳ, Δάκυνθος, and Δέλεια, with Mr. Knight.—See his Eſſay, p. 33.

"Z. 351. Scholio Veneti B. addunt Scholia Vict. Lipſ. hoc: οἶδε τό γ' αἰσχρὸν, κανὸν τοῦ καλοῦ μαθών. Eſt verſus Eurip. Hec. 602." Supplend. et Emendand. ad Obſſ.

We have to remark that the Townley MS. (as cited by Mr. Porſon at the paſſage in Euripides) has the ſame addition: which Profeſſor Heyne may conſider as increaſing his liſt of proofs that the Scholia Victoriana were tranſcribed from that MS.

472.—"ʃ- ſignum huic verſui apponere nonnullos narrat Ven. A. propterea quod Aſtydamas Hectorem induxerat dicentem: δέξαι κοινήν μοι, πρὸς πόλεμον δὲ καὶ φοβηθῆ παῖς. Nomen tragici eſt ſatis notum. Verſus ſunt corrupti. In κοινὴν latet κυνέην, in πρὸς forte πατρος." Obſſ.

Our learned countryman, Profeſſor Porſon, has taken the ſame paſſage in hand, and certainly in a moſt maſterly ſtyle: "Locus ſatis corruptus, cujus priora certò, poſteriora dubitantèr corrigo.

" δέξαι κυνῆν μοι, πρόσπολ', ὥδε προσμολὼν,
" δέξαι· φοβήθη παῖς." ad Hec. 539.

" Θ. 285. τὸν καὶ τηλόθ' ἐόντα, ἰῦκλείης ἐπίσηον."

Although the text is thus repreſented, the editor juſtly obſerves it ought to be ἐόντ' ἠυκλείης. An oppoſite illuſtration of the phraſe may be found in Sophocles, who is well known to have been an imitator of Homer:

ἄγε νυν σύ με, παῖ, ἵν' ἂν εὐσεβίας
ἐπισάινοντες. κ.τ.λ. Œd. Col. 188.

K. 82. οὗτος is properly inſerted in the text here, as in Wolf's edition. See Porſ. ad Hec. 505.

328. Much

328. Much light is thrown upon this paſſage by a note of Stanley, as quoted by Schulz, Sept c. Theb. 531. We ſubjoin an extract from it:

'Juſtinus Epit. Trogi Pomp. lib. 43. "Per ea adhuc tempora reges haſtas pro diademate habebant, quas Græci σκῆπτρα dixere; nam et ab origine rerum pro diis immortalibus veteres haſtas coluere, ob cujus religionis memoriam adhuc deorum ſimulacris haſtæ adduntur." . . . 'Hinc patet haſtam et σκῆπτρον idem olim fuiſſe. . . . Sceptrum jurare apud antiquos regibus ſolemne fuit: quod ex Homero liquet;

"Ναὶ μὰ τόδε σκῆπτρον ———

"Euripides ὅρκιον ξίφος. Plaut. Curcul. 4, 4.

"At ita me machæra et clypeus bene juvent.'

"N. 154." Compare the Suppl. et Emend. upon this line, with a note on the Hecuba 1244.

707. The common editions have τέμνει. Wolf, τεμεῖ. Profeſſor Heyne ſtill better, τέμει.

P. 54. οἷον δὲ τρίφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλάϊνης
χώρῳ ἐν οἰοπόλῳ, οὔθ' ἅλιος* ἀναθέρυχει ὕδωρ.

The learned editor ſeems puzzled about the preciſe meaning of the word οἰοπόλῳ, or at leaſt about the peculiar force which it has in this paſſage. Surely it means "retired, private, ſet apart for rearing this favourite tree." Does not Catullus ſay, in a paſſage very properly quoted in order to illuſtrate this ſimile,

'Ut flos in *ſeptis ſecretus* naſcitur hortis?'

"71. ——εἰ μή οἱ ἀγάσσατο Φοῖβος Ἀπόλλων·

"αγασσατο, *invidiſſet*, pro *vetuiſſet*, more Homerico."

Why, *more Homerico*? Surely the idea of attributing envy and other bad paſſions to their gods is very common among Heathen writers. Let a ſingle inſtance from Herodotus ſuffice: ἐπειάν σφι ὁ θεὸς φθονήσας φάσον ἐμβάλῃ, ἡ ϝροντὶν, δι' ὧν ἐφθάρησαν ἀναξίως ἐωϋτῶν. Lib. vii. c. 10.

89, 90. ἀσϝέστῳ· οὐδ' υἱὸν λάθεν Ἀτρέος ὀξὺ ϝοήσας·
ὀχθήσας δ' ἄρα ϝιπε πρὸς ὃν μεγαλήτορα θυμόν.

Mr. Heyne moſt correctly obſerves, that the firſt line muſt be pronounced ἀσϝέστῳ 'νδ' υἱὸν. To obviate the difficulty about the digamma in the next line, he ſuppoſes the original reading to have been ὀχθήσας δ' ἄρ' ἔφη πρὸς Fον.

265.—ἰρινγομένης ἁλὸς ἔξω.

Heyne

"* FΟΘ ΓΑΛΙΣ, cum vitio; forte FΟ ΓΑΛΙΣ. ὃ, καθ' ὅ, *ubi*."

Heyne follows Clarke in rendering these words, *eructato mari extra*; which, to us at least, is unintelligible. It seems more consistent with the practice of Homer, and with the present context, to take the verb ἐρέυγομαι in the middle voice.—Thus Π. 162, we have ἐρευγόμενοι φόνον αἵματος. We are supported in this opinion by Damm ad v. ἐρεύγω.

297. ἀυλος is here very properly interpreted *conus galeæ*.

"415—419." This passage has perplexed all preceding editors and commentators. We conjectured μεθησέμεν, in order to get rid of the main difficulty: but though we now find that Bentley and Koeppen made the very same conjecture, yet we are still of opinion that the tense cannot be right. The present editor has restored the passage completely by merely adjusting the punctuation; and we give him full credit for his taste and ingenuity. We proceed to cite the verses as they appear in his text; and have only to regret that the Latin version in so important a passage should remain without any alteration:

Ὦ φίλοι, οὐ μὰν ἥμιν ἴυκλείς ἀπονέεσθαι
νῆας ἐπὶ γλαφυρὰς· ἀλλ' αὐτοῦ γᾶια μέλαινα
πᾶσι χάνοι· τό κεν ἦμιν ἄφαρ πολὺ κέρδιον εἴη·
ἢ τῶντον Τρώεσσι μεθήσομεν ἱπποδάμοισιν
ἄστυ ποτὶ σφέτερον ἐρύσαι, καὶ κῦδος ἀρέσθαι.

489. ἐφορμηθέντε γε νῶϊ, is the reading of the text upon the authority of two MSS. and they are properly considered as nominatives absolute.

T. 133. ἔργον αἰεικὲς ἔχοντα ὑπ' Εὐρυσθῆος ἀέθλων.

For more reasons than one, it would be desirable to banish ὑπὸ from this verse: πρὸς, according to Professor Porson (ad Hec. 768), is the reading of some manuscripts;—among others, of the Venice MS. To our surprise, we find this variation noted as existing no where but in Cantabr. Whether the editor means edition or MS. we cannot ascertain. Clarke has noted the same reading under the general mark *Al.*

386. ἤυτε is the reading of the common editions, and of Wolf's. As, however, this word is used in every other place as a trisyllable, it was objected to so long ago as the time of Aristarchus. He first substituted ἔυτε in the sense of καθὰ: which is adopted by the present editor. The only instance, *we believe*, of a similar usage in Homer, is Γ. 10; and even that is rather dubious. We therefore prefer ἄυτε: which Aristarchus, at last, put in the room of ἔυτε, and which is recognized by the Venice Scholia, as well as those of Mr. Townley's MS.

415, 416. νῶϊ δὲ καί κεν ἅμα πνοιῇ Ζεφύριο θέοιμεν,
ἤπερ ἐλαφροτάτην φάσ' ἔμμεναι·

Mr.

Mr. H. obſerves, that τὸν περ ἐλαφρότατον is a various reading, ſupplied by the Scholiaſt on Apollon. Rhod. Arg. II. 276.—We have no heſitation in admitting this into the text for the weighty reaſon aſſigned by Profeſſor Porſon: "Cùm enim perſonam circumlocutione ſignificant Græci, quàm citiſſimè ad ipſum perſonam revertuntur. Homerus igitur nunquam ait, Βίη Ἡρακληείη, ἥπερ, ſed βίη Ἡρακληείη, ὅσπερ." Ad Hecub. 297.

Ω. 71—73. ἀλλ' ἤτοι κλέψαι μὲν ἐάσομεν (οὐδέ πη ἐστὶ
λάθρη Ἀχιλλῆος) θρασὺν Ἕκτορα· ἦ γάρ οι ἀιὲι
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ.

If ἐάσομεν retain its uſual ſenſe, it will be neceſſary to have recourſe to Bentley's emendation, ὄυτοι for ἤτοι. But the more ancient ſcholiaſts conſider it as uſed in its leſs obvious acceptation of *omittere, à conſilio deſiſtere*. There are, however, more grievous impediments in this paſſage. V. 72. ſupplies not only an intolerable hiatus, but a ſin againſt the laws of digamma. The firſt, Bentley attempts to remove by conjecturing νέκυν Ἕκτορος: and the ſecond * by δὴ γὰρ ἀεί οι, or, for ἀεί, ὑιεῖ. However, in conformity with the opinion of ſome older critics, he thinks a more palpable defect ſtill remains to be cured; for that vv. 72, 73, contain a downright contradiction to v. 83. Thetis, it ſeems, could not be with her ſon upon ſhore, while ſhe was in her cavern in the boſom of the ſea. If we underſtand the preſent editor correctly, he concurs with his critical brethren in their ſentiments upon this point. Accordingly he quotes Δ. 11, to ſhew that this paſſage is a mere imitation of the other, and that the imitator has uſed the ſame expreſſions where the caſes are not ſimilar. We conceive, on the contrary, that the caſes are ſimilar, and, conſequently, that the ſame expreſſions will apply. All that appears to be meant is, that, in either caſe, the goddeſs exerciſed a general active ſuperintendence,—not that ſhe was literally every moment in the preſence of the perſon protected.

" 80—83. ἡ δὲ, μολιβδαίνῃ ἰκέλη, ἐς βυσσὸν ἔρυσσεν,
ἥτε, κατ' ἀγραύλοιο βοὸς κέρας, ἰμβεβαῦῖα
ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.

" Similis plumbo, plumbeæ maſſæ, appenſæ in extremâ funiculi orâ, ut hamus tanto celerius et altius in mare deſcendat; ne arrodatur funiculus à piſcibus, ille in inferiore parte munitur cornu bovino, quo tanquam canaliculo ſeu ſiphone funiculus includitur; igitur illa maſſa plumbea κατ' ἀγραυλοῖο βοὸς κέρας ſcil. οὖσα, funiculo

* Theſe conjectures are irreconcileable the one with the other.—Upon full conſideration, we adopt Mr. Heyne's opinion, that the whole paſſage, vv. 66—73, is ſpurious.

culo enim illa innexa vel adſtricta eſſe debet, ſorte intra ipſum tubum corneum, ἐμβεβαῦια ἔρχεται, ἐμβάινει, ἐπιφέρουσα, ἰχθύσι κῆρα, eſcam hamo (ἀγκίστρῳ) appenſam, ut cum illâ hunc deglutiant et enecentur piſces." Annot.

To the ſame effect are ſome remarks in the Obſervationes. But after all, the editor is not more ſucceſsful in explaining the meaning of the 82d line, than any of his predeceſſors. If we are more fortunate in this reſpect, we muſt confeſs ourſelves indebted to the ſuggeſtions of one of our learned friends.

We underſtand it is ſtill the practice in the Mediterranean for fiſhermen to faſten a horn at the extremity of their boat, through which the line runs. This is done both to keep it in its proper direction, and alſo to prevent, or at leaſt diminiſh, the effects of friction.

To ſome ſuch practice as this, v. 82 unqueſtionably refers. The ſtop which Mr. Heyne has put at κέρας muſt be removed, and the ſenſe of the verſe is, "which going along the horn." This, ſurely, is an uſual ſenſe of the prepoſition κατὰ: and, ſo explained, the paſſage is rendered completely intelligible.

The miſtake concerning the true interpretation certainly is of a very ancient date, for we only catch a glimpſe of it in ſome old ſcholiaſts; which are well known to be compilations from commentators ſtill older; and very often contain parts of explanations which do not agree very well with each other.—Thus in a ſchol. upon Od. M. 253, where βοὸς κέρας occurs with a ſtill different meaning, we meet an obſervation that ſuits the paſſage before us completely: ἐπὶ κέρατος γὰρ ἡ ὁρμία τρέχει κεθιεμένη καὶ ἀνελκομένη. Schol. A. upon this very place gives an accurate explanation of κέρας, yet ſo brief that the critics have but been confirmed in their error. "σύριγγα ἐκ κέρατος ϛοείου benè appellat;" ſays the preſent editor. We agree with him as to the correctneſs of the commentator, but think ourſelves juſtified in applying the words differently.

Here then, at length, we bid a reſpectful and reluctant farewell to this publication; deſiring the learned and venerable Profeſſor to accept our thanks for the important ſervice which he has rendered to literature; and, at the ſame time, beſeeching him to take in good part the remarks which we have felt it our duty to offer upon blemiſhes,—

—— QVAS AVT INCVRIA FVDIT,
AVT HVMANA PARVM CAVIT NATVRA.

ART. CLIII. *The Hiſtory of France, Civil and Military, Eccleſiaſtical, Political, Literary, Commercial, &c. &c.; from the Time of its Conqueſt by Clovis, A. D. 486. By the Rev. Alexander Ranken, D. D. one of the Miniſters of Glaſgow.* 3 Vols. 8vo. (already publiſhed.) pp. 1294. price 1l. 2s. 6d. Cadell and Davies, London. 1801, 1802, and 1804.

THIS is not a work ſuddenly conceived and executed. Many years ago, Dr. Ranken commenced an inquiry into French hiſtory, and reduced the reſult into diſtinct eſſays, which he had not at the time any intention of communicating to the public. He however at length reſolved on publication, and in 1801 ventured his firſt volume: the ſucceſs of this probably induced him to publiſh a ſecond volume in 1802, and a third in the preſent year. He was obliged, of courſe, materially to alter the form in which theſe Eſſays were originally written; and though his plan was not, as he aſſures us, ſuggeſted by Dr. Henry's Hiſtory of Great Britain, yet, in his attempt to arrange the Eſſays, he obſerved ſuch a ſimilarity, that he was induced wholly to adopt the excellent plan of Henry, and ſays that he ſhall be well content to be thought to have imitated it ſucceſsfully.

Theſe three volumes comprehend the period from the commencement of the French monarchy under Clovis, to the acceſſion of St. Lewis, a ſpace of nearly 800 years. If the author continue his hiſtory, which we heartily wiſh he may, he will find the materials increaſe ſo faſt under his hands, as he approaches modern times, that it will not, in our opinion, take leſs than ſix or ſeven volumes more to bring it down to the preſent æra.

It would be impracticable, in the review of ſo extenſive a work as this, to follow the author through all the details of his hiſtory. All that we can do is to preſent our readers with its general outline, and to extract occaſionally ſuch parts as may give them a fair idea of its merits.

The firſt volume is divided into ſeven chapters, which treat reſpectively of the hiſtory of France, of its religion, of its civil government, of its literature, of its progreſs in the arts, of its commerce, and of its language, cuſtoms, and manners, from the conqueſt of it by Clovis, A. D. 486, to the death of Charlemagne, A. D. 814.

In oppoſition to the opinion of Mr. Hume, who eſtimates the number of inhabitants in Gaul, at the time of Cæſar's conqueſt, at only ſix millions, Dr. Ranken proves, we think ſatisfactorily, that it could not have been leſs than from eighteen to twenty millions. From the time of Cæſar's conqueſt,

conqueſt, Rome held dominion over Gaul for nearly five hundred years: but the reins of its government were very much relaxed by the weakneſs which had taken place at home: different German tribes had made irruptions to a conſiderable extent, and had retained poſſeſſion of their conqueſts, ſo that when Clovis, the great grandſon of Pharamond, king of the Franks, croſſed the Rhine to attempt the conqueſt of Gaul, all that remained to Rome was a province extending from the Loire northward to the ſea, and from Brittany eaſtward to the Rhine. Syagrius was the Roman governor in the year 486, at which period, Clovis, aged only twenty, paſſed the Rhine with a formidable army of Franks, utterly defeated Syagrius, annihilated the Roman dominion, and after beating in detail the different German chieftains who had previouſly eſtabliſhed themſelves in Gaul, he acquired ſovereignty over the whole country.

The following anecdote ſhews the anxiety of Clovis to cultivate the favour of the Chriſtian clergy, his general influence over his army, his occaſional caution, and his ferocious mode of diſcipline.

"Among the plunder his ſoldiers had collected, and which was to be divided, as uſual, by lot, among the army, there was a ſacred veſſel, of peculiar grandeur and beauty, which had been taken from the church of Rheims. The biſhop Remigius having expreſſed great concern for the loſs of this veſſel, Clovis requeſted that it ſhould be included in his ſhare of the booty, in order that he might have it in his power to reſtore it. The whole army conſented cheerfully, except one ſoldier, who, raiſing his franceſque, or battle-axe, ſtruck the veſſel, telling his leader he ſhould have nothing more than fell to his ſhare by lot. At that moment, Clovis prudently checked his reſentment, and taking the veſſel, politely reſtored it to the church. A year afterwards, at a general review, when his authority was become leſs precarious, he deſignedly obſerved, that the arms of that inſolent ſoldier were ill kept; and taking his franceſque to examine it, he threw it to the ground, and, while the ſoldier was ſtooping to recover it, ſtruck him mortally on the head, ſaying, "Thus you ſtruck the veſſel at Saiſſons."

So important an event as the converſion of Clovis to the Chriſtian faith deſerves to be particularly detailed. Some time after the defeat of Syagrius, and after he had reached his thirtieth year, Clovis demanded and obtained in marriage Clotildis, niece of Gondebaud, king of Burgundy.

"A Chriſtian queen was peculiarly acceptable to the great body of the people, who had already been converted to Chriſtianity. They hoped, by her means, to enjoy more religious liberty and proſperity, and that ſhe might even prevail on the king to adopt Chriſtianity.

Chriſtianity. In this they were not diſappointed: her converſation, temper, and conduct, gave her religion an intereſt in his mind. Even the death of his firſt-born, Ingomer, in conſequence of an illneſs, ſuppoſed to be occaſioned at his baptiſm, which might have been conſtrued againſt Chriſtianity by a weaker and more ſuperſtitious mind, did not prevent him from liſtening to the favourable repreſentations which were made to him of the goſpel of Chriſt.

Thus prepared, ſome ſignal event only was requiſite to produce and juſtify a public avowal of the king's converſion; and ſuch an event ſoon occurred by the invaſion of the Allemans. They occupied that large tract of country which extends from the Moſelle to the Elbe, and from the Maine to the Danube. They beheld with envy the ſucceſs and ſuperior advantages of the Franks in Gaul, and flattered themſelves with the hope of being able to diſpoſſeſs them of a part, at leaſt, of their dominions. Marching northwards, they had paſſed the Rhine near Cologne, intending, as the Franks had done, to conceal their route through the Ardennes foreſt. Informed of their progreſs, Clovis preſented himſelf with his army to oppoſe them at Tolbiac, or Zulpiac, a few leagues ſouth of Cologne. The attack ſoon became general; and Clovis, ſeeing his army falling into diſorder, remembered the aſſurances of Clotildis, that the God whom ſhe ſerved is every where preſent and almighty. The occaſion too ſeemed favourable for making an impreſſion on his army. 'O God of Clotildis!' he cried, 'if you will now interpoſe, and grant me this victory, I will renounce idolatry for ever, and be a Chriſtian.'

"His troops caught the ſpirit with which their general wiſhed to animate them; their courage revived, and, returning to the charge, they ſucceſsfully reſiſted and overpowered the enemy. By this victory he gained all the country betwixt Mentz and Baſle, eaſt of the Moſelle.

"On his return he remembered his vow, and was diſpoſed to take advantage of the ſucceſs which had followed, in order to fulfil it. His general prudence and valour, his uniform proſperity, and particularly his late victory, had acquired and ſecured to him great influence and authority. His army, who ſo often ſaw and admired the wiſdom and advantages of his conduct, were willing to believe that every thing which he did, or commanded them to do, was right. Beſides, the Franks had now lived about ten years among the Gauls, and were ſo far accuſtomed to Chriſtianity, through an intercourſe with them, as in a great meaſure to remove their firſt prejudices againſt it. Yet, in a matter of ſo great moment as a religious revolution, he judged it neceſſary to proceed with caution.* He aſſembled therefore his people, put them in mind of his vow, and ſtated his purpoſe now to fulfil it. They approved: he

"* 'Sed reſtat unum, quod populus qui ſequitur me non patitur relinquere Deos ſuos, ſed vado et loquor eis.' Greg. Tur. lib. ii. c. 3."

he was accordingly baptiſed; and a great part of his people, to the number of three thouſand, followed his example.

"Rhanacaire, his relation, appears to have been the only chief who ſeriouſly objected to this general converſion. Clovis permitted him to retire beyond the Somme to Cambray, where, being joined by a conſiderable number of other malcontents, he eſtabliſhed an independent ſovereignty. But this inconſiderable revolt was far more than compenſated by the advantages ariſing from the converſion of Clovis and his faithful Franks."

In conſequence of his converſion, Clovis obtained from Pope Anaſtaſius the title of Moſt Chriſtian King, which has deſcended without interruption to the preſent times. This great conqueror died at the early age of forty-four, leaving his ſtates equally divided among his four ſons,—Thieric, the fruit of an earlier marriage, and Chlodonier, Childebert, and Clotaire, the iſſue of Clotildis. We muſt here notice a ſlight inaccuracy of our author. After having already informed us that Clovis did not marry Clotildis till he was in his thirtieth year, and that he died in his forty-fifth year, he now tells us that Chlodonier had not quite reached his ſeventeenth year; which allows no time for the pregnancy of Clotildis. There is, ſoon after, another ſlight error in calling Theodebald great grandſon to Clotildis, whereas he was the grandſon of Thuric, who was not the ſon of Clotildis, but of a former wife of Clovis. Clotaire, the youngeſt ſon, became in the end ſole poſſeſſor of the monarchy, partly from the natural death of his brothers, and partly from murders perpetrated by him on ſome of their children. In this early ſtage of the French monarchy we begin to trace crimes in the ſovereigns, too often repeated in the ſequel, and the ſame ambitious and rapacious ſpirit in the people, which has diſtinguiſhed their poſterity to this day. Already did they attempt the conqueſt of Italy, and they only failed in their deſign from being encumbered with booty, which the refinement of modern times has enabled conquerors to convey to the mother-country more commodiouſly, in the form of bills of exchange. Seventy-five thouſand Frenchmen periſhed in this firſt attempt to conquer Italy, a country which, the ſequel will ſhew us, may juſtly be called the grave of Frenchmen. Clotaire died in 562, fifty-one years after his father Clovis; and he too left his dominions among four ſons, Caribert, Goutran, Chilperic, and Sigebert.

Crimes did not diminiſh during the reign of theſe ſons; and we entirely agree in the following truiſm of our author,—"that though it was natural for Chelperic to deſire an extenſion of territory, it was *unreaſonable* to attempt it by force, and that it was certainly *unfair* to ſeize Rheims in the abſence of the proprietor."

proprietor." One of the ſons married Fredegonde, and another Brunchaut, women equally infamous for their maſculine ambition and conſequent crimes. The various unnatural conteſts which ſucceeded, terminated in the undivided dominion of Clotaire II. the ſon of Chelperic by Fredegonde; he died in 628. A ſucceſſion of weak and obſcure princes now took place, during whoſe reigns a new power ſprang up, which at length became too formidable for the throne. This was that of the mayors of the palace, who, after a variety of attempts, at length ſucceeded; and Pepin, in 751, dethroned Childeric, the laſt of the Merovingian race, and ſtepped into the vacant throne. We have heard the riſe of Pepin compared with that of Buonaparte; but we ſee no other ſimilarity than their being each of them the founder of a new dynaſty. Pepin owed much to the previous exertions of his father, Charles Martel; whereas the crimes and ſucceſs of Buonaparte are all his own. A ſimilarity of bodily ſtature we ſhall not deny; for it appears that "the body of Pepin was ſhort, and that at a public ſhow, while a ſtrong lion held a furious bull by the throat almoſt ſtrangled, he propoſed that ſome of the company ſhould ſtep forward and reſcue him. No one daring to attempt it, he roſe from his ſeat, leaped on the ſtage, cut the throat of the lion, and, with one ſtroke of his ſabre, cut off the head of the bull; then turning to the company, ſaid, "David was a little man, who ſlew Goliah; Alexander, alſo, was but of little ſtature, yet had he more ſtrength and courage than many of his officers, who were taller and handſomer than himſelf."

Pepin died in 768, and was ſucceeded by his ſons, Charles and Carloman; the latter of whom dying very ſoon, the former became ſole monarch of France, and is well known, both in romance and real hiſtory, by the appellation of Charlemagne. With what intereſt have we read, when boys, the exploits of him and his Paladins! How have we exulted in his victories over the Saracens, and condoled with him at his defeat at Roncevaux, rendered ſo bitter by the death of Orlando! We lament the conciſeneſs, not to ſay barrenneſs, of our author in this part of his work. In the year 800, Charlemagne was crowned Emperor at Rome, by Pope Leo III.: and if conqueſt is a legitimate title to ſuperior dignity, no emperor ever deſerved it more. In the ſpace of thirty-two years, he had nearly doubled the extent of his dominions; and as it will give our readers a comparative view of the ſtate of France, then and now, we ſhall briefly enumerate his conqueſts. At his acceſſion, France extended from the Rhine to the Loire, and from the German Ocean to the Mediterranean; comprehending, beſides,

beſides, that part of Germany which lies betwixt Saxony, the Danube, the Rhine, and the Sala, and the kingdoms of the Allemanni and of Bavaria. To theſe Charles added thoſe parts of the South of France, held or claimed by other princes, Acquitaine, Gaſcony, the North of Spain as far as the River Ebro, all Italy to the North of Calabria, and what is now the kingdom of Naples, Saxony, Pannonia, Dacia, Iſtria, Liburnia, and Dalmatia (excepting ſome of the maritime cities which were by treaty allowed to remain attached to Conſtantinople), and all the barbarous tribes between the Rhine and the Viſtula. From this account, it appears that the power of France was greater then, than it is at preſent, both abſolutely and comparatively, for there were then no other great powers to counterbalance it; no England, no Ruſſia: and we have therefore no reaſon, as members of the European body, and friends to its independence, to deſpair of the republic: for as that gigantic power crumbled away, ſo we may reaſonably expect that the preſent formidable power of France, the creature of the unnatural efforts of the Revolution, will alſo ere long experience a diminution.

Charlemagne, having previouſly aſſociated his ſon Lewis with him in the empire, died in 814, leaving his vaſt ſtates to Lewis I. honourably diſtinguiſhed by the appellation of the Mild and the Pious. After the death of Charlemagne, a gradual relaxation of authority and weakneſs of government produced a diviſion and decline of the empire, which, after the lapſe of nearly two centuries, terminated in the extinction of the Carlovingian race. The once vaſt and compact empire of France relaxed and fell aſunder during the feeble adminiſtration of the ſucceſſors of Charlemagne. Not only the independent ſtates of Italy, the empire of Germany, and the temporary kingdoms of Lorraine and Burgundy, aroſe from that diſruption; but the governors of provinces took advantage of the circumſtances of the times, and erected themſelves into independent princes. Hugh Capet, the founder of the new dynaſty, had, like Pepin, great obligations to his father, who, by his previous exertions, paved the way for his ſon to the throne: nor were the other circumſtances of the kingdom unlike thoſe in which Pepin had ſuperſeded the Merovingian family. The name which Hugh Capet has left behind him is great and venerable, not only on account of his perſonal qualities, but from the circumſtance of his being the firſt of a long race of kings, who, for eight hundred years, occupied the throne of France, and whoſe downfal it has been the lot of the exiſting generation to witneſs. The preſent hiſtory, however, comes no lower down than the acceſſion of St. Lewis, A. D. 1226.

During this early part of the dynaſty of Capet, the moſt memorable circumſtance is that ſpirit of religious warfare which gave riſe to the Cruſades. Philip I. was king of France when this ſtrange madneſs firſt ſeized Europe: he had the wiſdom or the indolence to reſiſt the contagion of almoſt univerſal example.

But the influence of the monarch's conduct did not prevent multitudes of the moſt powerful of his ſubjects from marching to the Holy Land. Our author gives us a very clear, though conciſe, account of the origin and cauſes of the firſt cruſade, which he concludes with the following juſt obſervations on its effects:

"Thus terminated an expedition, which originated in human compaſſion and religious zeal, but which was promoted and conducted by enthuſiaſm and folly. It drained from Europe a great portion of its population. It put in motion immenſe ſums of money, and exported a conſiderable part of it to Aſia. It produced a general change on the ſtate of property, and weakened not a little the influence of the ariſtocracy in France. Many noble and opulent families were ruined by it. Some ſold, others mortgaged their eſtates, to defray their expences; for, on that occaſion, they were allowed to alienate their lands without the conſent of the ſuperior. Some perſuaded their vaſſals to accompany them; others levied from them intolerable impoſitions, which impoveriſhed them and totally changed their condition, if they remained; or rendered it neceſſary for them to enliſt themſelves under the holy banner. Bankers, jews, and cities, were pillaged, or forced to purchaſe, what afterwards became valuable immunities and advantages. Thus every one, from a profeſſion of humanity and religion, oppreſſed another; and, from a deſire of revenging the ſufferings of the Chriſtians in Aſia, Europe became a ſcene of ſuffering and tumult. It ſeemed the concluding paroxyſm of thoſe barbarous and feudal diſorders, which from that time began to take a more favourable turn.

"The eccleſiaſtical, as well as the civil intereſts of men, were affected by this expedition. Many altogether relinquiſhing the property which they thought could be of no more ſervice to them, conveyed and diſponed it to the church. For this they expected, in return, a bleſſing on their pilgrimage and warfare; and by ſuch donations the patrimony of the church was much augmented.

"The increaſe of their revenues increaſed the diſpoſition of the clergy to luxury and licentiouſneſs; in which they indulged the more, that they were freed from the reſtraint impoſed on them by the authority and example of many of the moſt reſpectable eccleſiaſtics of all ranks, who accompanied the cruſaders to Aſia.

"The extent and influence of ſuperſtition were much augmented by the addition of many new ſaints, and by an incredible quantity of relics which had been imported into Europe as the nobleſt ſpoils.

"The

"The plenary indulgence granted to all who embarked in this warfare, not only encouraged licentiouſneſs and vice, but increaſed the practice of commuting penances, which attained to ſuch a height before the reformation, and of obtaining eaſy indulgences for the greateſt immoralities.

"To many of theſe immediate evils, however, may be traced the reformation of the church, and the civilization of the ſtate; the revival of literature, and the general improvement of ſociety and manners. Theſe advantages can only be ſuggeſted at preſent: they will appear at full length hereafter, as they ſhall be unfolded in the progreſs of the hiſtory.

"Men who conſtantly reſide at home, or who never paſs beyond the limits of a narrow diſtrict, naturally contract domeſtic and local prejudices and obſtinate attachments, which reaſon, inſtead of diſpelling and conquering, contributes, through perverſion, rather to approve and confirm. The farmer continues the ſame perpetual round of neglect and indolence, of unavailing and waſteful drudgery. The artiſt has no idea of introducing variety and improvement into any branch of a profeſſion. Learning itſelf ſtagnates, and even men of genius venture on no effort to overſtep the limits, or to break the fetters, of the ſyſtem, which they received from the preceding generation. Religion ſinks under the oppreſſion of prevailing cuſtoms and manners; and the ſuperſtitious dare not indulge a thought, which is not conſiſtent with the maxims and canons of the eſtabliſhed authority.

"Many of the cruſaders who had travelled through foreign countries, ſome of them as far as Conſtantinople, came back, from a want of courage, or of other means of proceeding to Jeruſalem. Others returned, after the conqueſt of that city. Every one, on his return home, though it were but from Italy into France, felt a wonderful change on his mind. New ſcenes, objects, and intercourſes enlarged his views, and filled him with an amazing increaſe of ideas, of means of aſſociation and compariſon. Fields, fences, buildings, cuſtoms, dreſs, and manners, appeared in a new light. Improvements were ſuggeſted; prejudice and the authority of cuſtom loſt ſomewhat of their influence. The love of novelty and vanity attempted, however rudely at firſt, to imitate what they had admired abroad in the more cultivated and civilized countries of Italy and Greece. Genius and invention acquired force and activity. The example of the traveller, eſpecially if ſucceſsful, induced the more homely clown to adopt the innovation, and ſo gradually to change the face and manners of the country. From Italy, Conſtantinople, and the other countries and towns in which the arts were more advanced, a taſte was introduced and diffuſed, by the returned cruſaders, over France, for manufactures, for elegant arts, for the ſciences, and for greater courteſy and gentleneſs of manners. Superſtition itſelf relaxed its power over many, whoſe active and various life abroad occaſioned reflection, and freedom from the conſtant preſence and control of domineering eccleſiaſtics.

ſiaſtics. Thus, from the eaſt, though then held as the abode of darkneſs and deſpotiſm, the firſt rays of light and liberty aroſe, as the morning twilight, over Europe.

"The expence which attended the expedition, and the general relinquiſhment of property in order to engage in it, affected not individuals only, but produced a conſiderable change on the political ſtate of France. Many eſtates and territories, by purchaſe, by reverſion, and by defect of heirs, were recovered to the crown. Some of the moſt turbulent barons, who were perpetually contending in private war againſt one another, or were ever diſpoſed to join in any inſurrection againſt the government, found an opportunity abroad of ſpending their martial ardour. Both men and money were wanting to encourage thoſe who remained at home, and ſtill retained the diſpoſition to reſtleſsneſs and rebellion. Hoſtilities were alſo reſtrained by the canons of the church, which threatened the ſevereſt cenſures and pains againſt any who ſhould diſquiet or injure the property or relations of the abſent ſacred warriors. The ſpirit of war was thus in a great meaſure ſuſpended at home; and other habits were gradually aſſumed. Commerce and general intercourſe revived. Juſtice was more attentively ſtudied, and more equally diſpenſed; while authority and order began to prevail more ſteadily in the political government."

Forty years after the firſt cruſade, namely in 1144, Lewis VII., ſtimulated by the eloquence of St. Bernard, marched at the head of 70,000 infantry, beſides an immenſe body of cavalry, to aſſiſt the Chriſtian princes who, ſucceeding Godfrey of Bulloigne, now ſtood in need of European ſuccour. This expedition completely failed. Notwithſtanding which, the king meditated another juſt before his death, and his deſign was carried into execution by his ſon Philip Auguſtus, who, in 1188, marched to the Holy Land, with Frederic Barbaroſſa, and Richard king of England. The event of this expedition, —the valour of Richard, and his romantic adventures, are well known: nor can an Engliſhman at this day read without indignation, the mean and treacherous conduct of Philip. We doubt the truth of the following anecdote of Engliſh cruelty and treachery, which for the firſt time has met our eyes:

"When Richard at laſt obtained his liberty, 'Take care of yourſelf,' ſaid Philip, writing to John, 'the devil is unchained.' He took care of himſelf, and made peace with his brother, but deſerted Philip. The war was renewed. As ſoon as Richard could leave England, he embarked at Portſmouth, and landed at Barfleur. He raiſed the ſiege of Verneüil, and took the caſtle of Lochis. The war was conducted on both ſides with much reſentment, and with circumſtances of peculiar barbarity. At Evreux, the principal officers of the French garriſon, being invited to an entertainment by the Engliſh, were maſſacred in a ſtate of intoxication. All capable

of reſiſtance were ſlain without apprehenſion of their danger, and their heads, reeking with blood, fixed on the walls."

During the feeble reign of Richard's ſucceſſor, John, was the firſt menace of a French invaſion. Seventeen hundred veſſels were provided to tranſport the fineſt troops of France into England. But even the puſillanimous John was roufed by theſe preparations. He attacked the French fleet, took three hundred veſſels, and deſtroyed one hundred: the remainder, the French were obliged themſelves to deſtroy, to prevent them from falling into the hands of the Engliſh.

We ſhall extract the following account of the battle of Bovines, as illuſtrative of the manner of fighting in thoſe times:

"The count of Flanders having called to his aſſiſtance not only the Engliſh, but ſome of the French barons, and, above all, Otho, the emperor of Germany, who were all jealous of the increaſing power of Philip, combined their forces to invade his dominions, and humble him. The latter ſeemed unable to encounter ſo many foes, whoſe plan was to attack him in different points at once. Though much inferior to the united army of Germany and Flanders, he, undaunted, declined not the engagement which they offered him.—Previous to the battle, he aſſembled his officers, and placing a crown of gold on the altar, at which maſs had juſt been celebrated, 'My generous followers,' ſaid he, 'if there be one among you whom you judge more worthy and capable than me to bear this, the chief diadem of the world, I will be his ſubject; but if you do not judge me unworthy of it, conſider that you have this day to defend your king, your country, your families, your property, your honour.'—'Long live Philip!' was the only anſwer; 'he is our king; we will die in defence of him, and the kingdom!'

"Mean time the enemy, oppoſed in their march by an impaſſable brook, declined towards Tournay, as if they would avoid an engagement. To the majority of the French, however, it appeared neceſſary to fight, and even to meet the confederate army, or to ſuffer a great loſs of men; they advanced, therefore, to the bridge of Bovines, near the village of Ceſona. The greater part had croſſed along the bridge; but the king waited, reſting himſelf under a tree, till the rear ſhould paſs; when the ſhout aroſe, that the enemy meant to cut off the rear, and had already engaged it. The trumpet ſounded to arms; the troops returned, and preſented their front to the attack: the king leaped on horſeback, and ruſhed forward to the very firſt line. The enemy, who believed that he had paſſed along the bridge, and that they had but a few of the rear to contend with, were confounded and diſmayed. They wheeled to the weſt, fronting the ſouth, not aware of the diſadvantage of having the ſun, which ſhone that day unuſually bright, directly on their eyes. Philip extended his front to an equal length, with the ſun behind

behind him, and took his own poſition in the centre. William of Bar, the chief of the military profeſſion; Barthelemy de Roy, an aged and experienced ſoldier; Gerard Scropha, Stephen Longchamp, William de Garland, &c. commanded the wings. The emperor Otho was oppoſed to Philip in the centre; and the ſtandards of the eagle and dragon to thoſe of the oriflame and the fleur-de-lis, which were then mentioned for the firſt time in hiſtory.

"Before the charge was ſounded, Philip ſhortly addreſſed the army: 'Soldiers,' ſaid he, 'in God is our hope and confidence: Otho and his army are excommunicated; they are the enemies of religion; they have robbed the church of her patrimony, and the poor of their means of ſubſiſtence: we appear here as the defenders of religion and liberty.' No words could inſpire more dignity and courage: the troops caught the enthuſiaſm, and called for the word of battle; the trumpets ſounded, and the conflict began. Rigord, who deſcribes the ſcene and action, witneſſed it as chaplain of the army, ſtanding in the centre a little behind the king.

"The whole front extended above a mile. The engagement commenced on the right wing of the French army; for Philip was moſt apprehenſive, being much inferior in number, leſt the enemy ſhould turn his flanks; and gave ſtrict command on that ſubject to thoſe who might be in ſo critical a ſtation. To enable him to extend his front the farther, Philip ordered ſquires and valets, inſtead of occupying, as uſual, the rear only, to advance and attack as occaſion required. In the high ſpirit of chivalry, the knights of Flanders expected to encounter French knights only, and therefore ſtood indignant. There was no time given them, however, to ſtate points of honour, nor to alter their arrangements; they found the blows of ſquires and valets not much lighter than thoſe of dubbed knights, and were conſequently thrown into diſorder.

"Euſtache of Magueline offered vainly to diſtinguiſh himſelf: he rode forward, bawling out, 'To death with the French!' not doubting that his enthuſiaſm would inſpire others to follow him, and that he might break and diſpirit the French ſoldiers. The treatment which he met with, proved the difficulty of inflicting a wound, when every ſoldier was covered from head to foot with braſs and iron, and that ſucceſs depended chiefly on ſtrength and caution.—His enemies ſurrounded him, but they could neither wound him, nor pull him from his horſe, till one of them, ſeizing his head between his arm and breaſt, pulled off his helmet, while another with a large knife, or ſhort ſword, cut his throat, and laid him lifeleſs on the ground. Even this ſingle inſtance of ſucceſs againſt ſo vain a boaſter, produced a wonderful effect on the troops that were near. From this time no quarter was given; horſes and men on both ſides were felled with blows, or pierced wherever openings were diſcovered for ſwords and ſpears to enter.

"The duke of Burgundy's horſe was killed, and a circle of valuable friends and vaſſals cloſed around to defend him: another horſe was procured, which, having mounted, he graſped his ſword, and rode forward with rage, ſwearing that he ſhould be avenged.

" The count of St. Paul, exhauſted and faint with fatigue, had retired a ſmall diſtance from the line, till he ſhould recover. As he ſtood with his face to the battle, he ſaw one of his own friends ſurrounded, and in imminent danger. Stooping his head, and throwing his arms round his horſe's neck, he galloped inſtantly, through the thickeſt ranks, ſtraight to the ſpot, broke the circle, confounded the enemy with his daring courage and powerful ſtrokes, reſcued his friend, and brought him again into his ſtation. After three hours, the French ſucceeded completely on the right wing. The enemy were either ſlain, or ſaved themſelves by flight. Meantime, the king was expoſed to much danger in the centre, where the battle became extremely hot. That point had been too much weakened by the great extent of front. The troops of the communities, of Corbez, Amiens, Compiegne, Arras, &c. obſerved the danger on that quarter, and advanced to protect the king. They were unequal to the ſkill and power of Otho and his troops, and were ſoon diſſipated. The king's ſtandard, the fleur-de-lis, was lowered, as the ſignal of danger: Philip was dragged from his horſe, and was in the hands of the enemy: Peter Triſtan leaped from his horſe, dealt deadly blows on thoſe who held the royal perſon, and reſcued him. The battle raged at this inſtant, and the crowd thickened on both ſides around Philip: many were ſlain: a long pointed ſpear pierced the eye of Stephen de Longchamp, and he fell dead before his ſovereign. Peter Malevicin, on the other hand, ſeized Otho's bridle, while Girard Scropha thruſt a ſword into his breaſt; the thickneſs of the armour rendered it ineffectual: a ſecond thruſt laid open the horſe's ſkull, as he raiſed his head by accident before the breaſt of the emperor. The horſe wheeled about, and ſprung from the line. 'The emperor,' cried Philip, 'has turned his back, and dare not return.' He mounted indeed another horſe, and fled. William of Bar, being too eager in the purſuit, was ſurrounded; but was reſcued by Thomas de St. Vallery, who commanded fifty horſemen and two thouſand foot. On this, the battle revived; but the imperial ſtandard was taken, and carried to Philip.

" The laſt of the confederates who remained on the field, was the count of Boulogne. He had endeavoured to diſſuade the emperor againſt the engagement. This circumſtance, probably, rendered him more active and aſſiduous in maintaining it. His manner of fighting was peculiar. He formed a circle of ſeveral men deep, around him: from this moveable kind of caſtle he iſſued, whenever he ſaw a favourable occaſion of conteſt; and thither again, when fatigued and exhauſted, he retired. Six of theſe guards only remained at the cloſe of the battle. As he fought before them, a footman, unobſerved, lifted up the metal cover of the horſe, and plunged his ſword into his ſide. The horſe fell on the count's right thigh: his armour was ſo heavy, that his men were unable to relieve him: but it was alſo ſo cloſe and impenetrable, that the enemy, whoſe priſoner he became, could not wound him."

Under

Under the reign of Philip Auguſtus, France recovered from almoſt all the weakneſs and calamities to which the ſucceſſors of Charlemagne had reduced it. His ſon Louis VIII. reigned but three years, and his reign is only diſtinguiſhed by the cruſade againſt the Albigenſes: whatever effect his talents might have produced during a longer reign, he is only known to poſterity as the ſon and the father of a great king. His death, in 1226, brings the hiſtory to the period included in Dr. Ranken's firſt three volumes.

It remains now for us to notice the other remarkable circumſtances in France, unconnected with its warlike and political hiſtory, during this period.

Previouſly to the conqueſt of the Romans, the religion of the Gauls was that of the Druids, who appear to have had an eſoteric and an exoteric doctrine. The Druids themſelves believed in the unity of God, but propagated among the people polytheiſm. The Romans perſecuted the Druids, and ſucceeded in eſtabliſhing their own more refined ſuperſtition, in lieu of the gloomy and barbarous rites of the Druids. It was not to a fanatical ſpirit that this perſecution is to be attributed, but to an opinion entertained by thoſe who guided the Roman councils, that it was a neceſſary policy to have a uniformity of religious obſervances.

"A ſimilar policy led them to oppoſe and perſecute Chriſtianity; becauſe they perceived in it a ſimilar intolerant ſpirit, and a tendency to overthrow their ſuperſtition, and the cuſtoms and conſtitution which were founded upon it. In the former caſe, by killing and baniſhing the prieſts, on whom religion and religious authority depended, they were able to accompliſh a religious revolution, to change names, opinions, and rites; but in the latter caſe, their ſevereſt and moſt general perſecutions were ineffectual, becauſe the Chriſtian religion and its authority depended not on prieſts, nor on man, but on the influence and excellence of the doctrines of the Goſpel themſelves, and on the heavenly ſpirit which accompanied them. Hence the ſame cauſe which made Druidiſm decline and fall, ſpread, increaſed, and finally eſtabliſhed the Goſpel. The one was a change from a more barbarous and oppreſſive to a more refined and agreeable ſuperſtition; the other was a return from folly to reaſon, from error to truth and rectitude, from the baſeſt ſervitude to the nobleſt freedom, from darkneſs to light, and from the power of Satan to the ſervice and enjoyment of God."

The converſion of the people of France to Chriſtianity, in conſequence of the previous converſion of their ſovereign Clovis, was ſo ſudden and rapid, that it muſt be either deemed miraculous, or to have been inſincere, and the mere effect of ſubmiſſion to the example of the ruling power. Be that as

it may, catholic Chriſtianity had here a foundation, and ſince that period it has flouriſhed in France, notwithſtanding all the efforts of Arians, Iconoclaſts, Lutherans, and, more recently, of Philoſophiſts, to overturn it. Like the other parts of Europe, however, France has been occaſionally agitated by the ſtorms of ſchiſm and hereſy; and as early as the reign of Charlemagne, we find it the theatre of diſputes between the Arians and Trinitarians, the Iconoduli and the Iconoclaſts. Charlemagne himſelf entered the liſts of controverſial theology, and publiſhed four volumes, the Libri Carolini, againſt ſome decrees of the ſecond Council of Nice. About the middle of the ninth century, the doctrine of predeſtination was warmly agitated in France. Our author aſſerts, but without any proof, that the doctrine of the Real Preſence was an innovation introduced many centuries after Chriſt: indeed the whole of his account of this intereſting ſubject is more in the ſpirit of a controverſial writer than of a calm and impartial hiſtorian. The ſame obſervation we are compelled to make with reſpect to his reflections on the corruption of the clergy: he allows that there were exceptions—ſome few good men among them. We are inclined to think that the diſſolute and corrupt (what ſociety of men ever exiſted without ſuch?) were the exceptions. Whence does Dr. Ranken infer their diſſoluteneſs? truly, from the prohibitory canons: now theſe were made by the clergy themſelves, and therefore the inference is, that the great body of them laboured to prevent theſe exceſſes. The celibacy of the clergy, on which he dwells ſo much, undoubtedly was an innovation. He attributes it ſolely to a ſelfiſh principle on the part of the church,—a deſire to appropriate to itſelf all the property of its members: were there not ſome other cauſes, juſt poſſible, which impartiality might have ſuggeſted? ſuch as, the incompatibility of the clerical functions (conſiſting, if duly performed, in viſiting the ſick, comforting the afflicted, inſtructing the ignorant of numerous congregations) with the cares and anxieties of a married life; the inconvenience to ſociety of men, with *life* incomes only, leaving, at their death, unprovided families, &c. &c.

We think Dr. Ranken has given too much ſpace, in a general hiſtory of France, to the life of Abelard. It ſeems to have been an eſſay written *con amore*. In the Appendix to the third volume, he gives us Heloiſa's celebrated letter, and Abelard's reply, in Latin and in Engliſh: does he mean the latter as a tranſlation? if ſo, why has he ſuffered his partiality for Heloiſa to induce him wholly to omit,—"Et ſi uxoris nomen ſanctius ac validius videtur, dulcius mihi ſemper extitit *amicæ* vocabulum; aut, ſi non indigneris, CONCUBINÆ vel SCORTI." Again; "Quæ conjugata,

conjugata, quæ virgo, non concupiſcebat abſentem, et non exardebat in præſentem? Quæ regina, vel præpotens fœmina gaudiis meis non invidebat, vel thalamis;" which is thus coldly tranſlated by Br. Ranken: "When abſent, you were longed for; when preſent, every boſom was on fire. Heloiſa, in poſſeſſion of Abelard, was the envy of women of the moſt diſtinguiſhed rank."

In treating of the ſtate of literature in France, Dr. Ranken looks back to the period when the Romans had poſſeſſion of this country. It appears that there were ſeveral native French who attained conſiderable eminence during this period. Among them we find Varro, Eutropius, Irenæus, Auſonius, St. Ambroſe, and St. Severus. But with the power of the Romans, its literature alſo declined. After the conqueſt of Clovis, the decline became ſtill more rapid, and the whole period of the Merovingian dynaſty may be called the dark age of French literature. Under the reign of Charlemagne, it began once more to dawn forth: and we cannot give our readers a better idea of the pains which this great monarch took to promote literature, than by the following anecdote:

"Charlemagne, notwithſtanding the multitude of buſineſs with which he muſt have been conſtantly occupied in the government of ſo vaſt an empire, found leiſure to viſit in perſon many of theſe ſchools, to hear the youth examined, and to reproach or commend them according to their diligence and progreſs. On one occaſion we find him in the ſchool of Clement, whom we have already obſerved he had invited from Ireland to ſettle in France. The youth of an inferior rank performed their buſineſs well, but thoſe of a ſuperior order had been very negligent, and were ill-prepared. He placed the former on his right hand, and thanked them: 'Continue,' ſaid he, 'my children, to improve yourſelves, and you ſhall be rewarded: I will raiſe you to ſtations, and to offices of rank and power. But as for you,' turning to the other young men, whom he had placed on his left hand, and frowning, 'you delicate ſons of noble birth, and expectants of great property, in which you place too much confidence, you have thought it unneceſſary to reſpect either my command, or your own reputation and intereſt; fonder of play, or of indolence, than of learning, you have ſpent your time in idleneſs and vain amuſement. But know,' added he, with a tremendous look, as he raiſed the arm which had gained ſo many victories, 'that neither your birth nor your handſome perſons ſhall avail you, unleſs you ſpeedily redeem the time by attention, which you have loſt by negligence."

After treating of the ſtate of learning in the early periods of the French Monarchy, Dr. Ranken gives a conciſe biography of the remarkable literary men who lived at that time. In his account of Appollinaris Sidonius, he is guilty of the following

lowing incorrectnefs: he fays, Authemius was the fucceffor of the Emperor Majorianus; whereas the four years' reign of Severus intervened. We cannot but remark generally, on the introduction of this minute biography, that, however intereſting it may be in itſelf, and however well it may be done, it is not in its right place here: there will be no end to the hiſtory of a country, if every eminent character is to be particularly noticed. Had Dr. Ranken confined himſelf to the literary hiſtory of Charlemagne, we ſhould not have complained. It appears that this monarch was very fluent and eloquent in ſpeech; that he was not only able to talk familiarly in Latin, but could addreſs moſt of the foreign ambaſſadors in their native tongues, particularly the Greek, Arabic, Scotch, German, and Engliſh. Beſides the Libri Carolini already mentioned, there remain of this royal author, the Capitularia, the reſult of the joint deliberation of him and his council of ſtate; ſundry epiſtles and poems in the Latin language; and a grammar of his native tongue, the German, which he left in an unfiniſhed ſtate. Whether the royal author was aſſiſted or not in his literary labours, is matter of doubt; certain it is that he had an able tutor and ſecretary, Alcuin and Eginhart.

Our readers will readily perceive by the ſpace we have allotted to this work, that we deem it of no inconſiderable importance. We are only prevented by want of room from entering on the other important topics of which it treats. We ſhall wait with impatience for the ſequel; confidently hoping that the learned author will meet with ſufficient encouragement to induce him to perſevere.

Dr. Ranken's ſtyle, though plain and ſimple, is well calculated to impreſs facts on the memory; differing materially in this laſt reſpect, as well as in moſt others, from that of the celebrated author of the Decline and Fall of the Roman Empire. A faulty mode of expreſſion, ſimilar to the following, frequently occurs: "They hoped the more for mercy and pardon, *that* they had indiſcriminately maſſacred their fellow creatures, as infidels;" vol. iii. p. 72.

ART. CLIV. *An Improved Method of treating Strictures in the Urethra. By Thomas Whately, Member of the Royal College of Surgeons.* 8vo. pp. 230. price 5s. Johnſon, London. 1804.

AFTER having given, on a former occaſion, a detailed hiſtory of the ſucceſſive modifications which the mode of treating ſtrictures of the urethra has undergone during more than two centuries, and the improvements which have been

been lately adopted by modern ſurgeons, our attention is now directed to a work which propoſes ſerious objections to the uſe of lunar cauſtic, and which has for its object the introduction of what the author conſiders to be a more effectual and leſs dangerous ſyſtem of practice. In a former work, Mr. Whately laid before the public ſome remarks on Mr. Home's method of treating ſtrictures of the urethra: and the preſent publication is the reſult of farther experience in thoſe caſes.

The principal deſign of the preſent work is to recommend a method of treatment different in many reſpects from that which he had originally propoſed, and which, in his opinion, poſſeſſes many important advantages over the methods commonly in uſe. The author's method of treatment differs principally from that of Mr. Home in this, that the cauſtic is applied to the whole of the ſurface of the ſtricture at each time of application; he deems it therefore indiſpenſably neceſſary, in order to effect this, as well as to be able to remove a retention of urine, ſhould it occur during this treatment, that before a cauſtic of any kind is employed, the practitioner ſhould be able to introduce a bougie into the bladder, at leaſt a ſize larger than one of the fineſt kind. The treatment, therefore, which Mr. W. has adopted in conformity with this deſign, neceſſarily ariſes from a conſideration of thoſe means which are beſt calculated to effect the purpoſe, and which will conſequently differ from thoſe employed by Mr. Home. Having met with ſome caſes in which the application of lunar cauſtic, even in the ſmalleſt quantity, produced a greater degree of irritation than might have been expected, the author was induced to turn his thoughts to the kali purum as a ſubſtitute for it, which he tells us he has found not only leſs painful, but a ſafer and more efficacious remedy. The following is the method which he directs in the application of the bougie, and the manner of arming it:

"Put a ſmall quantity of kali purum upon a piece of ſtrong paper, and break it with a hammer into ſmall pieces, about the ſize of large and ſmall pins' heads. In doing this, care ſhould be taken not to reduce it to powder. Thus broken, it ſhould be kept for uſe in a vial, cloſed with a ground ſtopper. The bougie ſhould have a proper degree of curvature given to it, by drawing it ſeveral times between the finger and thumb of the left hand."

Having aſcertained the exact ſituation of the ſtricture, the author directs "that a ſmall hole, about the ſixteenth part of an inch deep, ſhould be made at the extremity of its rounded end. A large blanket-pin, two inches and a half in length, with the head ſtruck off, will anſwer the purpoſe; the hole being made with the point of the pin. The extremity of the

the bougie ſhould be then made perfectly ſmooth with the finger and thumb, taking care that, in doing this, the hole in its centre be not cloſed. Some of the broken cauſtic ſhould then be put upon a piece of writing-paper, and a piece leſs than half the ſize of the ſmalleſt pin's head ſhould be ſelected; the particle, indeed, cannot be too ſmall for the firſt application. Let this be inſerted into the hole of the bougie with a pocket-knife, ſpatula, or ſome ſuch inſtrument; and puſhed down into it with the blunt end of the pin, ſo as to ſink the cauſtic a very little below the margin of the hole. To prevent the kali from coming out, the hole ſhould then be contracted a little with the finger, and the remaining vacancy in it filled up with hog's lard. This laſt ſubſtance will prevent the cauſtic from acting on the ſound part of the urethra, as the bougie paſſes to the ſtricture. Let the bougie be oiled, when it is completely prepared for the office it has to perform. Then let the operator, without delay, paſs it by a very gentle motion, with the curvature upwards, to the interior part of the ſtricture, upon which the cauſtic is to be applied. In doing this, the end of the bougie, that is held by the finger and thumb, ſhould be a good deal inclined towards the abdomen, on its firſt introduction into the urethra, in order to preſerve the curvature of the bougie. After it has paſſed about five inches, this end ſhould be gradually brought downwards, as the bougie paſſes on, till it forms a right angle with the body. When the bougie has reached the anterior part of the ſtricture, it ſhould reſt there for a few ſeconds, that the cauſtic may begin to diſſolve. It ſhould then be puſhed very gently forwards about $\frac{1}{8}$ of an inch; after which there ſhould be another pauſe for a ſecond or two. The bougie ſhould then be carried forward in the ſame gentle manner, till it has got through the ſtricture. It ſhould be immediately withdrawn by a very gentle motion to the part at which it was firſt made to reſt awhile. After which it ſhould be paſſed very ſlowly through the ſtricture a ſecond time; but without letting the bougie ſtop in its paſſage: if the patient complain of pain, or if he be faint, (which laſt effect ſometimes, though rarely, attends the firſt operation,) the bougie ſhould be immediately withdrawn; but if theſe effects are not produced, we may repeat the operation of paſſing and withdrawing the bougie through the ſtricture, once or twice more before we finiſh the operation, which will take up in the whole about two minutes."

Mr. Whately directs that this application in ordinary caſes be repeated every ſeven days, and that the ſize of the bougie ſhould be increaſed according to the enlargement produced in the aperture of the ſtricture, and that the quantity of cauſtic

cauſtic be regulated according to the degree of pain which its application produces; but on no account is the quantity of cauſtic to be increaſed with the ſize of the bougie. To avoid any ſerious conſequences from an injudicious uſe of the quantity of cauſtic employed at one time, Mr. W. has fixed upon a maximum or determinate quantity, which ſhould in no caſe be exceeded. This quantity is equal to the ſize of a common pin's head:—but that this direction may not appear a little too vague, he has repreſented the different ſizes of each by dots, and finds that one of the largeſt ſize is $\frac{1}{12}$ of a grain in weight.

We muſt refer the reader to the work itſelf, for a number of remarks relative to the application of this remedy, as well as ſome general obſervations on ſtrictures, many of the moſt remarkable of which, however, have been anticipated in Mr. Home's ſecond volume. With reſpect to the explanation of the manner in which this remedy acts upon the ſtrictured part, we cannot regard it as the happieſt effort of Mr. Whately's ingenuity. He has ſtated, p. 57, that "the kali purum only abſorbs the membrane of the ſtricture, and does not produce a ſlough; and that it penetrates and diſſolves the hard and diſeaſed ſurface of the ſtricture with a facility which no other remedy that can be ſafely applied will equal;" and, p. 59, that this remedy combines with the ſtrictured ſurface into a ſoap;" again, "In this operation a ſlimy ſubſtance is formed, compounded probably of the abraded matter of the ſtricture, and the oil and lard uſed in the operation combined with the kali."

It would ſeem from theſe expreſſions, that the author imagines the ſame proceſs to take place in this operation, that takes place in the chymical combination of different ſubſtances. But whoever conſiders this opinion, will perceive that it is contrary to the obſervation which every day's experience affords of its effects, when applied to a part of the body, which is immediately under our inſpection. In what manner the cauſtic alkali ſhould produce a ſolution of the diſeaſed ſurface of a ſtricture, an effect which cannot be produced on other parts of the living body, is a reſult not eaſily to be comprehended. But leaving this hypotheſis, which is not expreſſed with ſufficient preciſion to enable us to form a complete knowledge of the author's notions, and which, if not erroneous, is at leaſt equivocal and reſerved, we proceed to a part of the work which ſeems in ſome meaſure to nullify what has been already advanced in a former part of it. Mr. Whately admits that this mode of treatment is not equally ſafe and proper in all caſes, and that there are inſtances

ſtances in which the lunar cauſtic will be found peculiarly uſeful, and ought to have a decided preference. The caſes in which this treatment is peculiarly applicable, are thoſe where the contraction is ſo irregular, and its aperture ſo unfavourably ſituated, that a bougie cannot readily, if at all, be paſſed into it, or where the contraction is ſo great that no bougie can be paſſed through it. The author is, however, by no means ſatisfied with Mr. Home's method of employing this remedy: among the principal objections to which, he urges the impropriety of not curving the bougie previouſly to its introduction into the urethra, and the application of an indeterminate quantity of cauſtic; producing, in ſome inſtances, a contraction of the ſtrictured part, of a more ſerious kind than that which before exiſted, in others a dangerous hæmorrhagy. To remove theſe objections, it is propoſed that a determinate quantity of cauſtic be applied upon the extremity and ſhoulders of a common bougie, which has previouſly had the curvature of the urethra given to it. The following is recommended as an improved method of arming it:

"Take a given quantity of powdered lunar cauſtic, e. g. $\frac{1}{12}$ grain; put it upon a bit of flat glaſs; then take a very ſmall quantity of thick mucilage of gum arabic, upon the point of a penknife; (about the quantity of a large pin's head to $\frac{1}{2}$ grain of cauſtic is ſufficient;) mix the cauſtic and mucilage together. If the quantity of mucilage be nicely adapted to that of the cauſtic, it will almoſt immediately form a paſte, which may be taken up from the glaſs on the point of a knife. In about half a minute this will become ſo ſtiff that it may be rolled into a pill, without adhering to the fingers. In this ſtate it ſhould be put immediately upon the end and ſhoulders of a bougie, and without delay ſo moulded upon it, as to become perfectly ſmooth, like the extremity of the bougie. The operator's finger and thumb will mould the paſte, and his thumb-nail will ſmooth its ſurface; or it may be poliſhed by gently rubbing it on the glaſs. But this muſt be done expeditiouſly, otherwiſe the paſte will become ſo hard as to be incapable of being thus moulded."

The bougie may likewiſe be prepared in the following manner: the liquid paſte of the cauſtic and mucilage, when firſt mixed, may be immediately put upon the extremity of the bougie, from the point of the knife, and as it hardens may be coated upon it, partly by one of the fore fingers, and partly by the knife. This paſte hardens ſo quickly, that by the following day it will be too firmly fixed on the bougie to be eaſily ſeparated from it." The quantity of cauſtic to be employed at each operation is from $\frac{1}{12}$ to $\frac{1}{4}$ of a grain, and not repeated earlier than every fifth day. In other reſpects the treatment

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is to be conducted in the same manner as in the application of the kali purum. In opposition to Mr. Home's practice, it is asserted, that in cases where the contraction has been so far advanced as nearly to close up the canal, it is impossible, by any art whatever, to restore the urethra to its natural width. Among the arguments intended to enforce this position, we cannot regard the following as remarkable for its force, nor indeed does it betray a very favourable opinion of the extent of Mr. Whately's knowledge in pathological disquisitions of this kind: "But if the aperture of the stricture be extremely narrow, and the contraction have been gradually increasing for fifteen or twenty years, as frequently is the case; and if, moreover, in the course of this time, one stricture be added to another, so that nearly half of the urinary canal is thus diseased; I would ask any one *well versed in diseased muscular contractions*, how such a part should easily be restored to its former width? Must not the fibres of such a membranous and muscular canal, under these circumstances, have acquired a kind of consolidation? must not the whole substance of the corpus spongiosum partake of the diseased contraction?

Mr. W. relates forty-six cases, which he adduces in favour of his method of treatment; they do not, however, as he acknowledges, exhibit much variety, nor does it appear to us that any inference can be drawn from them respecting the permanency of the cures. Some remarks are introduced, at the end of the volume, on the utility of fine bougies in suppression of urine; and an account of an affection of the bladder in elderly people, resembling, in some of its symptoms, those of stricture. We have confined ourselves to the bare relation of facts and opinions which have been advanced in favour of these two methods of treatment; reserving to ourselves, however, the liberty of commenting upon such of the points in question as appeared to us insufficient to establish any general conclusion, or, from their importance, deserved particular attention, without presuming to offer a decided opinion upon their respective merits. We cannot, however, dismiss this subject, without lamenting, that while men's minds are too much occupied and carried away with their own inventions and improvements, and contending for the pre-eminence of this or that caustic, or the superiority of this or that method of employing it, they should forget that the objects they have to encounter are often to be effected by easier means, and that a measure is not to be regarded as more effectual or beneficial, because the means of accomplishing it are more complicated or violent.

ART. CLV. *Analytical Eſſays, towards promoting the Chemical Knowledge of Mineral Subſtances. By Martin Henry Klaproth, Profeſſor of Chemiſtry, &c. Tranſlated from the German.* 8vo. Vol. I. pp. 691. 1801. Vol. II. pp. 267. 1804. Price 16*s.* 6*d.* Cadell and Davies, London.

IT were an uſeleſs taſk to recommend the works of Klaproth to perſons who are in any degree converſant with Chemiſtry. His fame, as one of the moſt ſkilful and induſtrious analyſts that Europe has hitherto produced, is already eſtabliſhed; and it is well known that Mineralogy is under very great obligations to him. This celebrated profeſſor has been peculiarly active in purſuing chemical reſearches into the compoſition of thoſe minerals which had not hitherto been analyſed, or of which the analyſes were defective; and his ſucceſs in this line is as yet unrivalled. It is therefore with peculiar pleaſure that we congratulate thoſe Engliſh chemiſts, who do not underſtand the German language, on the completion of this tranſlation, which places within their reach a copious ſtore of chemical knowledge, and diſplays all the reſources of the moſt intricate analyſis.

In theſe eſſays, which are one hundred and ſixteen in number, we find,—not the ſpeculative reveries of a mere theoriſt, or futile diſſertations on nomenclature (the opprobium of modern chemiſtry),—but a conciſe and clear relation of well-imagined experiments. In the work itſelf, the eſſays are placed as the ſubſtances occurred to the author; but, for the convenience of our readers, we ſhall arrange their contents in claſſes, in order to exhibit a more connected view of the extent and merit of Profeſſor Klaproth's labours.

The firſt eſſay is of a general nature; and in it, Klaproth, following the ſteps of Pott in his Lithogeognoſia, of D'Arcet, but more eſpecially thoſe of Gerhard, deſcribes the appearances which took place on the expoſition of various ſpecies of earths and ſtones to the heat of a porcelain-furnace, not only in a covered crucible of clay unmixed with iron, but alſo in a cavity made in well-burned charcoal, cloſed with a ſtopper of the ſame material, the charcoal being placed within a covered crucible. This ſeries conſiſts of 112 double experiments; and their reſults are very important.

In reſpect to earthy and ſtony bodies, we have, in theſe eſſays, three analyſes relating to the zircon genus, namely, thoſe of the jargon of Ceylon, the hyacinth, and the jargon of Norway; in the account of which laſt, a juſt tribute is paid to the mineralogical ſkill of Haüy. Mineralogiſts have not yet decided reſpecting the arrangement of many ſtones in which

which alumina or ſilica is the principal ingredient: for this reaſon, we ſhall take them, according to the predominance of either in the maſs; beginning with thoſe which conſiſt for the moſt part of ſilica.

As the grinding diſhes and mullars, uſed for trituration in the courſe of the following analyſes, were formed of the common black-gray flint, Klaproth begins his reſearches with an examination of this ſtone, in order to determine the corrections neceſſary to be made, on account of the abraded particles which, in the trituration of the harder minerals, mixed with the body to be analyſed, ſometimes even to the proportion of 10, or more, in the 100. This analyſis was the more neceſſary, as ſeveral authors had ſtated the quantity of alumina and lime in this ſtone to be ſo conſiderable, that very troubleſome corrections would, in that caſe, be neceſſary: but Mr. Klaproth found that this opinion was erroneous, and that the foreign ingredients were in ſo ſmall a proportion, that they might be entirely neglected; alſo, that whatever addition of weight the triturated body received, might be regarded as compoſed of ſilica only.

A number of other ſiliceous ſtones then claimed the attention of the author; as, the cats-eye from Ceylon and Malabar; the chryſolite, which rather belongs to the magneſian genus; the baſaltic or volcanic chryſolite, called by Werner olivine; the lapis lazuli; and the ſmalt-blue foſſil, found at Vorau in Auſtria, and conſidered by ſome as a variety of lapis lazuli: of this laſt, the Profeſſor has not exactly determined the conſtituent principles or their proportions.

The lepidolite, or lilalite, is the ſubject of two eſſays; as, at firſt, the preſence of the vegetable alkali in this ſtone paſſed undiſcovered: but, inſtructed by further experience, Mr. Klaproth was led, from the loſs of weight which occurred in his former analyſis, to ſuſpect the exiſtence of this alkali in lepidolite. This conjecture was found to be juſt; yet the proportion of it is ſo ſmall, that it is not ſufficient to account for the fuſibility of the ſtone; and further reſearches are neceſſary, to determine the cauſe of this property, which, conſidering the component parts, is ſo extraordinary.

Cimolite, which appears to ſurpaſs the beſt Engliſh fullers-earth in its detergent qualities, and therefore might probably be imported from the Levant with advantage; the Bohemian garnet; the oriental garnet; veſuvian of Werner, or volcanic hyacinth; and leucite, or white garnet;—form the ſubject of ſo many eſſays. It was in the laſt ſtone the author diſcovered that the vegetable alkali entered into the compoſition of ſtony minerals. To pumice-ſtone two eſſays are allotted, for the

ſame

ſame reaſon as to lepidolite:—notwithſtanding the aſſertion of ſeveral celebrated chemiſts, Klaproth was not able to find magneſia in this ſtone; but he found both ſoda and vegetable alkali. The arenaceous mineral from New Holland, in which the exiſtence of a new earth had been announced, but erroneouſly; the croſs-ſtone of Andreaſberg (here called ſtaurolite, although that name is more commonly given to the grenatite); the ſiliceous tophus of the Geyſer ſpring; the elaſtic quartz or flexible ſandſtone from Braſil; the thumerſtein or glaſtein (which, from the ſimilar meaning of the name, is confounded with the hyalite); the chryſopraſe, as alſo the green earth that accompanies it, (in both of which laſt the author found oxide of nickel); the white and green opals from Koſemütz; the yellow opal from Telkebanya; the brown-red ſemi-opal from the ſame place (which ought rather to be arranged in the genus iron, under the denomination of opaline iron-ſtone); the menilite, which, from its analyſis, appears to be a variety of ſemi-opal; the polierſchiefer of Werner, from Menil-montant, where it ſerves as a matrix to the menilite; the meerſchaum from the Levant; the ſpeckſtein of Werner, or ſemi-indurated ſteatite; the Corniſh ſteatite or ſoaprock; the Chineſe agalmatolite, or ſteatite from China; —all form the ſubject of other eſſays, in ſome of which the errors of former analyſts are corrected.

From theſe he proceeds, after ſome interruption, to the examination of the beryl, in which Vauquelin had diſcovered the earth, ſince called by him glucine (on account of the ſweet taſte of the neutral ſalts formed by it): but, as it is now found that yttria alſo produces ſalts of the ſame taſte, Klaproth very properly notices the impropriety of this name, and is an advocate for continuing to derive its name from the beryl; and this is the more neceſſary, as glycine has been long uſed in botany to denote a genus of plants. In the firſt analyſis of the emerald of Peru, the peculiar nature of this earth eſcaped the notice of the author; but, on a ſecond examination of that gem, he was led to corroborate Vauquelin's confirmation of the ſagacious conjectures of the Abbé Haüy. The remaining ſtones, conſiſting principally of ſiliceous earth, which the author examines, are, the klingſtein of Werner; baſalt; pitch-ſtone; the green ſand, called by the Wallachians ſcorza; tafel ſpath, or tabular ſpar; and the Hungarian pearl-ſtone.

The ſtones in which the argillaceous earth predominates, examined by this accurate chemiſt, are but few; namely, the adamantine ſpar, the oriental ſaphire, the chryſoberyl (the ſuppoſed native alumine of Schemnitz), and the ſpinel. We

have

have alſo an analyſis of the gadolinite, in which the new earth called yttria forms the predominant ingredient. We extract the external characters of this mineral, which has hitherto been found only in the quarries at Itterby in Sweden, as it may be diſcovered in ſome of our mineral counties.

" The colour of gadolinite is a *deep greeniſh black*; in the pulverized ſtate it is greyiſh green.

" It occurs *maſſive*, or in middle-ſized lumps, and alſo *coarſely diſſeminated* in a granitic maſs, mixed with a reddiſh feldſpar.

" Its exterior *ſurface*, though rifty, is *glittering*, and moſt frequently covered, as it were, with a whitiſh caſing.

" On the *freſh fracture* it is *reſplendent*, of the ordinary luſtre.

" Its *fracture* is *conchoidal*, and exhibits a compact, ſomewhat uneven texture, paſſing to the flaty.

" It *burſts* under the hammer into indeterminate, angular fragments of ſharp edges.

" It is opake: only its ſharp edges and thin ſplinters, when held againſt the light, are tranſparent, of a greeniſh caſt.

" It is ſo *hard*, as not to admit of being ſcratched with the knife; though its hardneſs is not of ſuch degree as to ſtrike fire with a ſteel.

" Concerning its ſpecific gravity, I found it to be 4.237, which very nearly agrees with that obſerved by *Geyer*." Vol. ii. p. 44.

The ſaline ſtones and proper ſalts, analyſes of which may be found in theſe volumes, are; ſaſſolin, or native boracic acid; native alum from Miſeno; plumoſe alum from Freyenwalde; the haarſalz from Idria (which had formerly been taken for a variety of plumoſe alum, but was found to be ſulphate of magneſia); the ſchuppiger gyps-ſtein of the ſalt-pits at Hall in Tyrol (which the Abbé Poda had erroneouſly announced to be muriate of lime); ſeveral varieties of ſulphate of barytes; ſulphate of ſtrontian; the Egyptian natrum; the ſtriated ſoda, or ſupercarbonate of ſoda; two varieties of magneſian ſpar or bitter ſpath; the miemite, which is likewiſe a variety of that ſpar; and the madreporite, a new ſaline ſtone, of which we ſhall extract the whole account given by the author. To theſe are to be added, native nitre from Molfetta; native ſal ammoniac; the mellilite or honey-ſtone; and the cryolite from Greenland, remarkable for being the firſt ſtony foſſil in which Profeſſor Klaproth diſcovered the preſence of ſoda. The author alſo, in two eſſays, compares the carbonates of barytes and of ſtrontian, and demonſtrates the difference of thoſe earths.

As a ſpecimen of this part of the work, we ſhall, as we have juſt ſaid, extract the " chemical examination of madreporite," not only on account of its novelty, but alſo becauſe it appears to us to exhibit a ſpecimen of the little reliance we

ought to place on French aſſertions in general, even in matters of philoſophy; and will ſerve to ſhow how eager they are to appropriate to themſelves what really belongs to their neighbours.

" *Madreporite*, or *madrepore-ſtone*, which may well be claſſed under the *calcareous genus*, as a particular ſpecies, has been found by *Baron Moll*, ſome years ago, in the *valley of Ruſsbach*, in the bailiwick *Abtenau*, of the territory of Salzburg. It occurs upon, or directly under the ſurface of the vegetable earth, in rounded lumps, from 20 to 30 or more pounds of weight. The external appearance of this ſtone conveys a repreſentation, in the ſmall way, of baſalt; ſo much ſo, that, at firſt, ſeveral mineralogiſts have taken it for baſalt. Others imagine, its generation and formation is to be derived from *lithophytes*, and in particular from the *madrepores*. But this opinion is not ſupported by any certain mark, capable of indicating a preceding organic ſtructure: though it muſt be allowed, the external reſemblance of madreporites to the real madrepores, may be a ſufficient ground for deriving the denomination of the firſt from the latter.

" The *colour* of madreporite is a greyiſh black. The ſtone itſelf is an aggregate of priſmatic, diverging pieces, which, on the longitudinal *fracture*, are black and glittering, but are reſplendent on the croſs-fracture. The fracture preſents a ſmall and curvilinear foliated texture. Madreporite is entirely *opake*; it gives a grey ſtreak; is but moderately hard, brittle, and eaſy to be burſt. The interſtices between the priſms are partially filled with whitiſh, very minute lamellæ, of calcareous ſpar.

" A more complete deſcription of the external characters of madreporite may be ſeen in the *Annals* publiſhed by *B. Moll*. According to a chemical analyſis communicated in the quoted book, 100 parts of it are ſaid to contain:

" *Calcareous earth* - - - - - $63\frac{4}{16}$
" *Alumine* - - - - - - - $10\frac{2}{16}$
" *Silex* - - - - - - - - $12\frac{8}{16}$
" *Iron* - - - - - - - - $10\frac{1}{16}$ *

" But

" * To my great ſurprize, I found in *Haüy's Traité de Mineralogie*, tom. iv. p. 378. the ſame conſtituent parts and their proportions, yet expreſſed in whole numbers, as the reſult of an analyſis of madreporite, made at Paris in the *Ecole des Mines*; viz.

" *Carbonate of lime* - - - - - 63
" *Alumine* - - - - - - - - - 10
" *Silex* - - - - - - - - - - 13
" *Iron* - - - - - - - - - - 11
" Loſs - - - 3
100

" This

" But from this ſtatement of its conſtituent parts, widely differs the reſult which I had from my analyſis of the ſame ſtone.

" I.

" Under the blow-pipe, the black colour of madreporite diſappears; the ſtone is ſoon rendered grey-white, aſſumes the ſtate of lime-ſtone mollified by burning; and affords, by ſlacking with water, a white milk of lime.

" II.

" *a*) *One hundred* grains of coarſely powdered madreporite were treated with *dilute nitric acid*, added in ſucceſſive portions. For this operation, a glaſs-veſſel was uſed of a narrow aperture, and the balance put in equilibrium. The ſolution proceeded with a conſiderable effervescence; and, at the ſame time, coal-black, light, tender flocks ſeparated. The quantity of carbonic acid gas which eſcaped, amounted to 43 grains. A blackiſh, ſandy reſidue, weighing ſix grains, was left behind.

" *b*) From the filtered ſolution, *cauſtic* ammoniac has precipitated ſome brown flocks, which were *oxyd of iron*. The clear fluid, by expoſure to the air, became again turbid after a few days, and depoſited a ſubtle *oxyd of manganeſe*, of ſo ſmall a quantity as not to admit weighing. This being ſeparated, the ſolution was again a little ſuper-ſaturated with *nitric acid*, and, in a hot ſtate, treated with carbonate of ammoniac. The precipitated earth, when edulcorated and dried, amounted to 93½ grains, and formed ſulphate of lime with dilute ſulphuric acid. The mixture was evaporated to dryneſs, moderately ignited, and extracted with a ſmall quantity of water; which, upon evaporation, left a little ſulphate of magneſia behind. Yet the *carbonate of magneſia*, ſeparated from this compound, weighed only one half grain; ſo that on deducting this, there remain 93 grains for the *carbonated calcareous earth*.

" *c*) The reſidue left on the ſolution of the crude foſſil in the nitric acid *a*), was put on a teſt moderately heated. It ſoon loſt its black colour, and *one half* grain of weight. Doubtleſs this loſs aroſe from the portion of *carbon*, which gives the black colour to madreporite. The reſiduum was extracted by means of *muriatic acid*, which left 4½ grains of ſiliceous earth. *Carbonate of ammoniac* threw down, from the muriatic ſolution, *carbonate of iron*; which, together with that obtained before *b*), weighed 1¼ grain.

" Hence, *Madreporite* conſiſts, in the *hundred*, of,

" *Carbonate of lime* - -	II. *b*)	- -	93
" *Carbonate of magneſia*	—	- -	0.50
" *Carbonate of iron* - -	— *c*)	- -	1.25

" *Carbon*

" This great difference from my reſults, induced me to repeat the analyſis of madreporite, yet I had again preciſely the ſame reſults. To this I ſhall add, perhaps unneceſſarily, that the very ſpecimen which I ſubjected to this analyſis, has been ſent to me by Baron *Moll* himſelf."

" *Carbon* (radical) - - II. *c*) - - 0.50
" *Arenaceous filex* - - — — - - 4.50
" *Oxyd of manganeſe*, a trace.

99.75

(Vol. ii. p. 219.)

From the great conformity of the ingredients and their proportions, as quoted in the German Journal, with thoſe ſtated by the French author, there cannot exiſt the ſhadow of a doubt but that the latter is a plagiary.

As we conſider the deſcription of the external characters of rare minerals to be of great importance, ſince, when properly conſtructed, they may occaſionally lead to the accidental diſcovery of ſuch minerals, by perſons who are not profeſſed mineraliſts, we ſhall extract two or three of thoſe that occur in this tranſlation. The fibrous ſulphate of barytes was given to Klaproth as a ſcarce ſpecies of calamine; and Karſten drew up the following deſcription of it:

" The *fibrous barytes* is,
" On the freſh fracture, *cheſnut brown*;
" Has a ſhape partaking of the *kidney form*,
" and *botryoidal*.
" Its ſurface and external luſtre not determinable, becauſe the foſſil ſeems here to have been impaired by attrition.
" Internally, *little ſhining*, of a *greaſy gloſs*.
" Fracture, *coarſe fibrous*, the fibres *diverging* in a *feather-like* manner.
" Fragments, indeterminate angular;
" of indiſtinctly detached, thick and coarſe-
" grained pieces.
" *Tranſparent on the edges*.
" Soft,
" Heavy.
" Its ſpecific gravity I found to be 4.080."

What is meant by the above diſpoſition of the fibres, is explained in the following note:

" Such a manner of divergence of fibres I have not met with before: whoever is acquainted with the *plumoſe-ſtriated ſurface*, will alſo know what is underſtood by the expreſſion, in a *feather-like manner divergingly fibrous*." Vol. ii. p. 228.

The following " external deſcription" is given of the priſmatic magneſian ſpar.

" It is throughout of a *ſparrow-graſs green*; but in moſt varieties, *darker* than in *chryſoberyl*, and extremely ſeldom ſo pale as the conchoidal *apatite (Spargelſtein)* from the *Cape de Gates*.

" It

" It is cryſtallized in ſomewhat *flat*, almoſt perpendicular tetrahedrons, the lateral edges of which are much truncated. The cryſtals are only ſmall, or very ſmall; and ſometimes they form only *druſy ſurfaces*. They are ſeen having the baſe of the tetrahedron imbedded, and ſometimes preſent a reniform accumulation.

" The lateral facets of the tetrahedrons are *granular*, and but *little ſhining*. The ſurfaces of the truncations, on the contrary, are *ſmooth*, and *ſtrongly ſplendent*, of the luſtre of mother of pearl. It is from this, that the laſt mentioned ſtrike moſt the eye.

" *Internally*, the priſmatic magnefian ſpar is *ſplendent*, of a glaſſy luſtre.

" Its fracture paſſes *wholly from the indiſtinct foliated into the ſplintery*.

" It burſts into indeterminately angular, not very ſharp-edged fragments.

" It exhibits *priſmatic ſeparate pieces* (which in ſome varieties of it are *imperfect*, yet ſufficiently diſtinct).

" It is much *tranſparent*;

" Semi-hard, in rather a *high degree*;

" gives a ſnow-white ſtreak, and

" is not very heavy.

" Its ſpecific gravity, as I found, is 2.885." Vol. ii. p. 238.

Cryolite being one of the moſt curious minerals that has been lately diſcovered, we cannot refrain from giving the following account of it:

" The colour of kryolite is a *pale greyiſh white*. Its exterior ſhape is at preſent not yet well known. *Main fracture* reſplendent; *croſs-fracture* little reſplendent; both of the *glaſſy luſtre*. Again; *fracture* foliated, in *two oppoſite directions, decuſſating each other at right angles:* in other directions, *uneven*. It exhibits *ſtraight-lined detached lamellæ;* burſts in *cubical fragments*. It is *tranſparent, ſoft, pretty mild, eaſily burſting*, and not very heavy.

" Its ſpecific gravity, according to *D'Andrada*, 2.9698; according to *Haüy*, 2.949.

" Before the blow-pipe, upon charcoal, Kryolite becomes rounded in the form of a milk-white, dull, opake globule; but on continued ignition, its fuſibility decreaſes, and the foſſil aſſumes the form of a hard-baked earth. Hence it appears, that the name *kryolite* has been given to this foſſil, not ſo much becauſe it melts before the blow-pipe like ice, but probably, rather from ſome reſemblance which it bears in its external appearance to opake ice." Vol. ii. p. 167.

The term " pretty mild," which occurs in this deſcription, being rather obſcure, its meaning muſt be gathered from a note to a ſimilar term, namely, " conſiderably mild," which is uſed in deſcribing the ſulphuretted oxide of manganeſe.

" By the term *mild*, the German mineralogiſts underſtand that degree of coheſion of the particles of a foſſil, which does not render

them entirely immoveable; so that this expression indicates a medium between *brittleness* and *ductility*, as is instanced in the galena, vitreous copper ore, molybdena, &c. See *Emmerling's System der ausseren Kennzeichen der Fossilien.*" Vol. ii. p. 27, note.

The inflammable minerals noticed by the author are very few; namely, the elastic bitumen; the asphaltum, which occurs in "mighty strata" at Avlona in Albania; and the bituminous wood-earth, or earthy brown-coal; in none of which do we meet with the same satisfaction as in the other essays: a defect that arises, in great measure, from the resistance of the bitumens to solvents.

In the chemical analysis of ores, Professor Klaproth has laboured with peculiar diligence; as, in these volumes, we have not only an attempt towards a connected chemical examination of a whole genus of minerals, namely, that of silver ores, in which the author corrects several prevailing errors,—but also a particular essay on the bismuthic silver ore from Schapbach, and two essays on antimoniated silver. Many ores of the other metals are equally well examined; as, the sulphuret of copper from Siberia; the variegated copper ores; the Siberian malachite; the arseniated ore of copper; muriated copper ore; phosphated copper ore; as also, the several lead ores, whether molybdated, muriated, phosphated, sulphated, or carbonated; the native oxide of tin, in the examination of which the author has made very considerable improvements; and the sulphuret of that metal; umber, esteemed as an iron ore; the supposed molybdenous silver ore, or sulphuret of bismuth. In the mineral called the red schorl of Hungary, Klaproth discovered the metal he called Titanium: to this discovery an essay is allowed. The other ores of that metal furnish materials for three essays. The metals uranium and tellurium are also discoveries of this author, of which ample accounts are given. The remaining ores analysed by him are; the garnet-shaped ore of manganese; the cobaltic ore of manganese from Rengersdorf; the sulphuretted oxide of manganese; the striated gray and earthy black ores of that metal; the crystallized bright white cobalt ore; the sulphate of cobalt; the tungstate of lime; the native regulus of antimony; fibrous red antimonial ore; the white ore of antimony; and, lastly, arseniated lime; of which last, as being the newest article in this class, we extract the account.—

"*Chemical Examination of Pharmacolite.*"

"The fossil denoted by the specific name, *Pharmacolite*, breaks in the mine *Sophia*, near *Wittichen*, in the *Fürstenberg* territory. It occurs there in the separations and clefts of a cobaltiferous gra-

nitic

nitic rock, in ſmall white cryſtals of a ſilky gloſs, which ſeldom are priſmatic, but commonly capillary, and accumulated ſometimes in the ſmall botryoidal, ſometimes in a faſcicular manner; it alſo now and then exhibits a red cobaltic inveſtment. Mr. *Selb* was the firſt who directed our attention to this foſſil, and has, from his previous experiments, ſuſpected it to be *arſeniated lime*. This conjecture is fully confirmed by the following examination; to perform which, Mr. *Selb* himſelf has kindly ſent me the neceſſary quantity.

" The mineralogical Public has already received a ſufficient deſcription of the external characters of this foſſil from Mr. *Selb*, and *Karſten;* to which, therefore, I refer the reader.

" Its ſpecific gravity, in the botryoidally aggregated cryſtals, I found to be = 2.640. Mr. *Selb*, who probably weighed, for the ſame end, ſingle or detached cryſtals, ſtates its ſpecific gravity only at 2.536.

" Mr. *Karſten* thought the name *Pharmacolite* ſuiting this foſſil, becauſe of the conſiderable quantity of arſenical, or poiſonous acid which it contains.

" A.

" *One hundred* grains of pharmacolite were mixed with twenty grains of powdered charcoal, and heated to redneſs in a ſmall retort. Upon cooling, ſix grains of metallic arſenic were found ſublimed.

" *b*) The reſidue was extracted by *nitric acid*, the filtered ſolution reduced by evaporation, and treated with ſulphuric acid.—It then yielded ſulphate of lime.

" B.

" After theſe proofs of the preſence of arſenical acid and calcareous earth in the foſſil, as conſtituent parts, I attempted to aſcertain their proportions in the following way:

" *a*) *One hundred* grains loſt, by being moderately heated in a porcelain crucible, 22½ grains. As in this operation, neither by the ſmell nor by the ſight, any volatilization of any principle could be obſerved, this loſs of weight muſt have been cauſed by the eſcaping of the water of cryſtallization. On the other hand, the ſpecimens had undergone no other change by this heating, except their ſurface being rendered a little duller. But the places, ſpotted red from the cobaltic cruſt, had now aſſumed a light blueiſh colour.

" *b*) Thoſe 77½ grains which remained after the ignition, diſſolved in *nitric acid*, leaving a grey reſidue of ſix grains of ſiliceous, mixed with argillaceous earth.

" *c*) The filtered nitric ſolution, which ſomewhat inclined to the reddiſh, was evaporated to a ſmaller volume, and mixed with a ſolution of *acetate of lead*, as long as any precipitation enſued. The precipitate, when collected, waſhed and dried at a raiſed temperature, weighed 138 grains. It conſiſted of arſeniated lead.

" Agreeable to a counter-experiment, in which 100 grains of dry acid of arſenic, diſſolved in water, and combined with the quantity of acetated lead requiſite to effect a ſaturation, yielded 297 parts

of arſeniated lead, thoſe 138 grains mentioned before, indicate 46¼ grains of *concrete acid of arſenic*.

" *d*) What remained of the fluid after the ſeparation of the precipitate, together with the waſhings *c*), was evaporated to ſome degree; during which, *green* coloured borders appeared on the inner ſurface of the veſſel. In order to ſeparate the ſmall quantity of undecompoſed acetate of lead it might yet have contained, I added the requiſite quantity of *muriatic acid;* when, upon further evaporation, no muriate of lead any longer appeared, I mixed the fluid with *ſulphuric acid*. This produced a copious precipitate of ſulphated lime, which, being collected on the filter, waſhed with weak ſpirit of wine, and heated to redneſs, weighed 54 grains. Therefore, ſince in 100 parts of ignited gypſum the pure calcareous earth amounts to 42½ parts, the mentioned 54 grains determine the portion of *lime* contained in the foſſil examined at 23 grains.

" *e*) The remainder of the liquor was neutralized with carbonate of ſoda, and reduced to the ſtate of ſiccity. On re-diſſolving in water the dry ſaline maſs, there remained a powder of the colour of flax-bloſſoms, and ½ grain of weight, which tinged the borax-glaſs with a fine deep blue, and thus proved to be an *oxyd of cobalt*.

" Thoſe *hundred* grains of *Pharmacolite*, ſubmitted to this analyſis, have therefore been decompoſed into,—

" *Acid of Arſenic*	46.50
Lime	23
Oxyd of Cobalt	0.50
Aluminous Silex	6
Water	22.50
	98.50

" But ſince the *cobaltic oxyd* is here but caſually admixed, as alſo the *ſiliceous earth* originates merely from the granitic matrix, it follows, that, after ſubtracting theſe, the proportions of the conſtituent parts in the pure *Pharmacolite*, are,—

" Acid of Arſenic	50.54
Lime	25
Water	24.46
	100

(Vol. ii. p. 223.)

A few mineral waters have alſo engaged the attention of M. Klaproth, as the waters of Carlſbad and Imnau, the ſaline ſprings of Königſborn, and the boiling ſpring of Rykum in Iceland.

From this expoſition of the contents of theſe volumes, every perſon concerned with mines, or other mineral works, muſt

muſt perceive how important it was that theſe eſſays ſhould be rendered into Engliſh. When we compare this collection with the deſultory eſſays of other chemiſts, we know not which moſt to admire, the induſtry of the author, the ſkill or accuracy of his proceſſes, or the modeſty with which they are related.

To enumerate the improvements which the author has introduced into the analyſis of minerals, would oblige us to exceed our uſual limits, and would be entirely uſeleſs, as it cannot be ſuppoſed that any perſon to whom the information could be uſeful, will be without the work itſelf. The eſſays of Klaproth, like thoſe of Scheele, muſt, indeed, be regarded as indiſpenſably neceſſary to every perſon who is deſirous of making conſiderable advances in chemical knowledge, not only from their exhibiting the moſt perfect models of chemical inveſtigation, but alſo from the hints they afford for the further improvement of the ſcience.

It remains only to ſay a few words reſpecting the merits of the tranſlation; which appears to us to be, in general, tolerably accurate. The tranſlator, however, has, as he informs us himſelf, frequently introduced the French nomenclature where the author had uſed the common language; we cannot eſteem this officiouſneſs otherwiſe than as a very great fault. From the awkward conſtruction of many ſentences, and the very improper ſenſe in which ſome of the moſt common words are uſed, both of which faults may be obſerved in the extracts which we have given, the tranſlator appears to be a foreigner. As a faithful adherence to the meaning of the original is, in ſcientific works, of ſuperior conſequence to the mere elegance of ſtyle, we ſhould ſcarcely have noticed theſe blemiſhes, had not the tranſlator informed us (vol. ii. p. 27) that he means to render into Engliſh, Emmerling's *Syſtem der auſſeren kennzeichen der foſſilien*, or, in other words, to propoſe a new mineralogical language. If he reflect on the unſucceſsful attempts which have been made to this effect by natives who enjoyed every poſſible advantage, and duly conſiders his imperfect knowledge of the Engliſh language, he will, without doubt, relinquiſh an undertaking for which he appears to us by no means qualified; as it requires not only an acquaintance with the peculiar terms of the Freyberg ſchool, but alſo a critical knowledge of the conſtruction and analogies of the Engliſh language.

As the eſſays are placed without any order, and alſo, as the numerous minerals mentioned in the firſt eſſay do not, of courſe, appear in the tranſlation in the ſame alphabetical order in which they were originally arranged, the want of an index

is

is ſeverely felt; and we are ſurpriſed that the tranſlator has omitted this very neceſſary appendage.

ART. CLVI. *Hoſea; tranſlated from the Hebrew; with Notes, Explanatory and Critical. By Samuel Horſley, Lord Biſhop of St. Aſaph.* 4to. pp. 251. 18s. Boards. Hatchard.

A TRANSLATION of a ſacred writer, by the celebrated Editor of Newton, muſt neceſſarily engage the attention of the Public; and, if executed with a degree of learning equal to the abilities of the author, cannot fail to anſwer the general expectation. But talents, however brilliant in themſelves, will not ſucceed in interpreting the Jewiſh Scriptures, unleſs they be aided by many other qualifications. In order to attain diſtinction and merit reward in the ſacred field of theological criticiſm, it is not ſufficient to poſſeſs ſound talents; the critic muſt be diſtinguiſhed alſo by learning, diligence, and accuracy. If his acquirements in Oriental literature riſe no higher than to be able, by the help of dictionaries, to render Hebrew, Arabic, or Syriac, by Engliſh words, to compare verſions, and to collect the ſentiments of commentators, his verſion of a Jewiſh prophet will be deſtitute of merit, and, in ſpite of the illuſtrious name prefixed to it, ſink into contempt. Before he can ſtamp upon his publication the impreſſion of merit, the tranſlator muſt ſhew that he is well acquainted with the cuſtoms and inſtitutions of the Hebrews, and able to trace the influence which thoſe cuſtoms and inſtitutions had upon their language. Our critic muſt join to theſe acquirements the neceſſary and difficult, though not ſplendid, faculty of diveſting his mind of thoſe habitudes of thought and modes of ſpeech which characteriſe his own age and country, and form principles of taſte, and rules of compoſition, from the practice of the Oriental writers. From a thorough knowledge of the great law of Aſſociation, and with the aſſiſtance of a well regulated imagination, he muſt be enabled to place himſelf in the preciſe ſituation of the original author, and interpret what is recorded, from what, in ſimilar circumſtances, he would himſelf have intended to convey. In addition to theſe qualifications, the interpreter of the ſacred writings muſt be marked by that truly Chriſtian humility which diſplays itſelf in a teachable temper and patient inveſtigation; which embraces truth wherever it may be found; which endeavours to attain it by inquiry, and promote it by evidence and perſuaſion, and not enforce it by

ſtudied

studied pomp of language, dogmatical assertions, and an overweening confidence in his own powers. It is only when conducted upon these principles that criticism, in any department of philosophy, assumes the stability of truth and the dignity of science. And on these principles we hope to decide on the merit of the performance before us.

Hosea is confessedly the most obscure of the prophets; and the causes of his superior obscurity are thus recapitulated by his Lordship:

"The causes of Hosea's obscurity, or reputed obscurity, to speak with more justice of his writings, I take to be those which I have enumerated;—the general commatism of his style; the brevity and accumulation of his similies; and those two remarkable circumstances, his inconstancy in the person of the verb, and the use of the nominative absolute." (p. xxxiv.)

Here it is necessary to remark, that if these be the true causes, Hosea would not have been more obscure than any other of the prophets: for they are characters of style by no means peculiar to any one, but common to them all, in nearly the same degree. Hosea is less intelligible to an English reader than the other Jewish writers, because the superior vividness of his imagination, and the greater warmth of his feelings, prompted him to use terms and figures suggested by the mere impulse of association, from the circumstances peculiar to his situation, and carried him to that vehemence and sublimity in sentiment and language, which leave behind them the cold and feeble efforts of modern criticism. This remark will be confirmed and illustrated by the specimen which we subjoin of his Lordship's version:

"The beginning of the word of Jehovah, by Hosea, was in this manner:—Jehovah said unto Hosea; 'Go, take to thee a wife of prostitution, and children of promiscuous commerce; for the land is perpetually playing the wanton, forsaking Jehovah.' So he went and took Gomer, daughter of Diblaim; and she conceived and bare him a son. And Jehovah said unto him, 'Call his name Jezrael' *(a seed of God)*; 'for yet a little while, and I will visit the blood of Jezrael upon the house of Jehu. And I will abolish the kingdom of the house of Israel. And this shall be in that very day when I break the bow of Israel in the valley of Jezrael.' And she conceived again, and bare a daughter. And God said unto him, 'Call her name *Lo-ruhamah' (not beloved)*; 'for I will no more cherish with tenderness the house of Israel, insomuch as to be perpetually forgiving them. But the house of Judah with tenderness I will cherish; and I will save them by Jehovah, their God; and will not save them by bow, nor by sword, nor by armour, nor by horses, nor by horsemen.' And she weaned Lo-ruhamah; and she conceived

and

and bare a ſon. And God ſaid, 'Call his name Lo-ammi' *(not a people of mine)*; for ye are no people of mine, and I will not be yours.' (Chap. I. 2—10)."

It is well known to every Hebrew ſcholar, that the copulative ו, when prefixed to a *future* verb, gives a *paſt* ſignification. This converſive power of the conjunction will appear no myſtery in the language, when it is conſidered that it connects a verb, expreſſing an *effect* or *conſequence*, with another preceding, expreſſing the *cauſe* or *antecedent*. And, as the conſequent action muſt neceſſarily be *future* in reſpect to that from which it proceeds, the verb expreſſing it is properly put in the future tenſe with the conjunction ו prefixed, pointing its relation to the antecedent verb, which denotes its cauſe. On this principle, the ſecond verſe ſhould thus be rendered: '*In the beginning, Jehovah communed with Hoſea; and Jehovah ſaid unto Hoſea,* —' Here are two propoſitions; one, in general terms, that Jehovah had communion with the prophet; the other, that in conſequence Jehovah gave him the ſpecific charge ſubjoined in the next verſe; the verb ויאמר bearing a limited ſignification, in order to expreſs its relation to the more comprehenſive term דבר, is put in the *future* tenſe, as denoting a ſubſequent event, though paſt with reſpect to the reader. Of this power of the copulative, his Lordſhip ſeems not to have been aware; and, accordingly, gives the verſe this inſipid and unjuſtifiable turn; *The beginning of the word of Jehovah, by Hoſea, was in this manner. Jehovah ſaid unto Hoſea,* &c. "The ו," adds he, in a note on the place, "is often to be taken as a particle of ſpecification, equivalent to *nempè, ſcilicet,* or *nimirùm*." This, however, we with confidence declare to be a miſtake, the copulative having, in no inſtance whatever, any other than the *ſubjunctive* power ſpecified above, or a ſignification eaſily and obviouſly reſolvable into that power. But we haſten to notice a ſubject of far greater conſequence:

"*Go, take to thee a wife of proſtitution, and children of promiſcuous commerce.*" Now in what ſenſe are we to underſtand this injunction? His Lordſhip anſwers with great confidence (p. viii.): "I have indeed no doubt that it was a real occurrence in the prophet's life, and the beginning of his prophetical career. I have no doubt that he was really commanded to form the connection; and that the commandment, in the ſenſe in which it was given, was really obeyed." Accordingly he thus interprets the command (p. xi.): "Go, join thyſelf in marriage to one of thoſe who have committed fornication againſt me, and raiſe up children who ſhall themſelves

ſwerve to idolatry." But why was it neceſſary that the injunction ſhould be fulfilled in the literal ſenſe? "The woman being the emblem of the whole Jewiſh race, the ſeveral deſcriptions or parts of the nation are repreſented by the children which ſhe bore in the prophet's houſe." (p. x.) "To make the parallel therefore exact in every circumſtance between the prophet and his wife—God and Iſrael—*the woman ſhould have been addicted to pleaſure before their marriage.*" (p. xvi.) But if it was not inconſiſtent with the character of God to throw a harlot into the arms of his prophet, was it not repugnant to the moral feelings of a holy man to embrace ſuch a woman as his wife? "It may be ſuppoſed that, in the depraved ſtate of public manners, the prophet was afraid to form the nuptial connection, and purpoſed to devote himſelf to a ſingle life, and that he is commanded by God to take his chance upon this principle, that no diſhonour that might be put upon him by a laſcivious wife, was to be compared with the affront daily put upon God by the idolatries of the choſen people. 'Go,' (adds our author, paraphraſing the command,) 'take thyſelf a wife among theſe wantons. Haply ſhe may play thee falſe, and make thee father of a ſpurious brood. Am not I the huſband of a wife of fornications? My people daily go a-whoring after the idols of the heathen. Shall I, the God of Iſrael, bear this indignity? And ſhalt thou, a mortal man, proudly defy the calls of nature; fearing the diſgrace of thy family, and the contamination of its blood by a woman's frailty?'—But this interpretation differs from the former only in the ſpecies of guilt imputed to the Iſraelites collectively; and the command of the prophet is ſtill nothing more than to venture upon a wife, ill qualified as the women of his times in general were for the duties of the married ſtate." (p. xi. xii.)

Such is the ſtrain with which his Lordſhip fills the greater part of a preface, nearly fifty quarto pages in extent. The whole appears to us, we freely acknowledge, ridiculous and diſguſting; and calculated (though by no means ſo intended by the author) to degrade the Scriptures in the eyes of profane and immoral men. We haſten, therefore, to place before our readers, and that as conciſely as poſſible, what, with equal confidence, we conſider the true meaning of the command. It is not then to be interpreted in a *literal ſenſe*, nor yet to be regarded as a *viſion*, but as an *allegory*, a moral leſſon, conveyed under a figure of ſpeech very familiar to, and thoroughly underſtood by the Jews. In the times of Hoſea, that nation were, in a peculiar manner, infected with idolatrous propenſities, and their conſequent immoralities: and, in order to bring

bring them back to the worſhip of the true God, by pointing out the evil effects of their degeneracy, Hoſea aſſumed the prophetic character: and he was commanded by Jehovah to ſhew towards the people, whom he endeavoured to reform, however degenerated, the ſame tender affections which a feeling huſband expreſſes towards a wife, though in many reſpects undeſerving, yet poſſeſſed of his love. The command, therefore, which he received, is to this effect: "Go, unite thyſelf, as their religious teacher, with my choſen people. They are become exceedingly debaſed by the prevailing idolatry and impurities of the heathen: and, in endeavouring to reclaim them, expreſs the ſame zeal and tenderneſs which an affectionate huſband diſplays in attempting to reclaim a beloved but deluded wife." That this is the true import of the injunction, is demonſtrable from the following reaſons:

1. The covenant which ſubſiſted between Jehovah and the Iſraelites was uſually expreſſed, in order to impreſs upon their minds a lively ſenſe of the Divine love towards them, in terms borrowed from the connubial connection. And this figure runs confeſſedly through the whole prophecy of Hoſea.

2. It was cuſtomary with the Jews to honour diſtinguiſhed and authoritative teachers, on whatever ſubjects, with the appellation of *fathers;* while thoſe whom they taught were repreſented as their *children.* Hence the Jews are ſpoken of as *children* of the prophets.

In conformity to the ſame figure, thoſe, whom the prophet inſtructed, and in many inſtances, no doubt, reformed, are here repreſented as *children of his family.*

3. Before Hoſea commenced his prophetical office, the Jewiſh nation had been divided, by the revolt of the ten tribes under the idolatrous Jeroboam, into two diſtinct branches. In reference to this fact, he is repreſented as having firſt a *ſon,* and then a *daughter.* When the daughter is weaned, *i. e.* when the revolted tribes were removed, as it were, from the arms and boſom of Jehovah, in which they were carried and nouriſhed with tender care, and now followed the heathen vices, the prophet has *another ſon,* whoſe name ſhews that he meant the *Jewiſh nation,* reformed after their return from the Babyloniſh captivity. Be it here added, in illuſtration of this, that the race of Jacob, after being formed into a nation, is repreſented to Pharaoh by Moſes, as the *firſt born Son of God;* and the ſame nation is elſewhere characterized as the *Daughter of my People.*

4. In order to mark more ſtrongly the diſpoſition of the Jews to idolatry, to whom he attached himſelf in religious union, the Prophet is repreſented as marrying *Gomer,* which, changing

changing *g* into *ch*, ſignifies a *Pagan Prieſt*: and this is ſaid to be the daughter of *Diblaim*, i. e. of *Tarpaim*, a ſpecies of idols mentioned in the Jewiſh Scriptures. For the exalted names given by the votaries of idolatry to the objects of their worſhip, were changed by the zealous ſervants of the true God into ſimilar names, expreſſing their worthleſſneſs, or their non-exiſtence. Thus, what the former called אל *al, God*, the latter ſtyled אל-אל or אליל *aleil, nothing*; to which, Paul appears to allude when he ſays, *We know that an* IDOL *is nothing*. The idol which the Pagan devotees ſeem to have called עגל *a calf*, (meaning, perhaps, the Egyptian Apis), ſeems, from a ſimilar principle, to have been ſtyled גלגל *ſtercus*. With the ſame view, Hoſea appears in this place to have changed *Tarpaim* into *Diblaim*, a word which means *figs*. Conformably to this principle, the Prophet converts *Iſrael*, that is, *the mighty of God*, into *Jezrael, diſperſed of God*; alluding to the diſperſion of the Jews in conſequence of their degeneracy.

5. The Prophet, leſt the reader ſhould miſconceive his meaning, by taking the command in a literal ſenſe, immediately ſubjoins an explanation of his own words; "Go, take to thee a wife of proſtitution, and children of promiſcuous commerce; *for the land is perpetually playing the wanton, forſaking Jehovah.*" Thus again, verſe 6, where *Lo-ruhamah* is ſaid to be *born*, the attention is immediately fixed upon the *Houſe of Iſrael*, as the perſon intended by that name. Finally, when in the third chapter, the command is repeated, "Go again, love a woman, beloved by another, and an adultereſs;" to prevent miſconception, the nature and object of this love are immediately ſubjoined, "*According to the love of Jehovah towards the Sons of Iſrael.*"

6. While Hoſea, in the exerciſe of his miniſtry, endeavoured to inſtruct and to reform the Iſraelites at large, it is reaſonable to ſuppoſe, that he directed his immediate attention to ſome individual ſociety, ſome theological ſchool of young men, who, when grown up, and ſettled in the world, ſhould co-operate with him, in checking the idolatrous propenſities of their parents, and others connected with them. And this is the meaning of the following exhortation, given by the prophet to his children, which, taken in a literal ſenſe, is in the higheſt degree unnatural and offenſive; "Argue with your mother; argue that ſhe is no wife of mine, and that I am not her huſband. But let her remove her paramour from my preſence, and her adulterers from her embraces." Chap. ii. 2.

From theſe reaſons, we conclude with confidence, that the command was allegorical: and this concluſion muſt appear juſt to every unbiaſſed, ſober-minded reader. It has, moreover, the

the additional recommendation of not being new. The Chaldee paraphraſt evidently regarded the command as an allegory. And a learned rabbi, cited by Pocock, has the following ſenſible remark: "This is a parable, which God framed to him, *and then in its place interpreted it*, (as we have pointed out under the fifth obſervation); the meaning being the interpretation given, and not the act reported, by which are taken away all difficulties concerning the command, and the poſſibility of performing it."

We have, it is to be feared, inſiſted too long upon this point. But it ſhould be remembered, that the ſubject is of great importance; as, upon the commonly received interpretation, the Prophet is degraded, and his writings, in many parts, are rendered not only obſcure, but abſurd and diſguſtful. His Lordſhip, indeed, thinks it of no conſequence, whether it be taken as a *viſion*, or as a *real fact*. We agree with his Lordſhip, becauſe both ſuppoſitions are equally erroneous. But we maintain it to be eſſential to the credit of the Prophet, and to the right underſtanding of his writings, that it be interpreted in a *figurative ſenſe*. In proof of this aſſertion, we ſubjoin the following inſtance. The Prophet, continuing to expoſtulate with the Jewiſh nation, under the figure of a faithleſs wife, threatens, unleſs they ſhould reform, among other things, "to make her like the waſte wilderneſs, and reduce her to the condition of a parched land, and kill her with thirſt." Chap. ii. 3. His Lordſhip, having a real woman in his head, and actuated, no doubt, by tender regard for the honour of the ſex, adds, in an explanatory note, the following grave and ſagacious remark: "It may ſeem harſh to ſay of a woman, that ſhe ſhall be laid waſte like a wilderneſs, and reduced to the condition of a parched land; but it is to be obſerved, that the allegorical ſtyle makes an intercommunity of attributes, between the type, and the thing typified. So that, when a woman is the image of a country, or a church, that may be ſaid of the woman, which, in unfigured ſpeech, might be ſaid of the country, or the church, which ſhe repreſents."

Our readers muſt be graver than we are, if they can refrain from ſmiling at this ſage obſervation: and yet, this is the ſtrain in which his Lordſhip comments on ſeveral parts of the ſacred writer. In truth, the Prophet had not a *real* woman in his mind, but the *figure*; his attention being undividedly fixed upon the Jewiſh nation: and to them, and their country alone, the deſcription was rendered appropriate.

Verſe 4. "And Jehovah ſaid unto him, call his name Jezrael, *a ſeed of God*; for yet a little while, and I will viſit the blood of Jezrael upon the houſe of Jehu, and I will aboliſh the

the kingdom of the House of Israel." Here his Lordship interprets *Jesrael, a seed of God.* But, if he had reflected a moment, he would have perceived the grossest incoherence in calling that *a seed of God,* which, in the preceding verse, he had described as *a child of promiscuous commerce.* Is there any thing in the offspring of a prostitute, that in a peculiar manner entitles it to be called *a seed of God?* Or if, to use a term of which his Lordship seems very fond, we take it in the typified sense, and to mean the Jews, is there any propriety in describing them by *a new name,* as the seed of God, because (as it is subjoined) the house of Jehu was to be dispersed, and the kingdom of Israel to be abolished? We have already observed, that, in allusion to the name of *Israel,* which distinguished them as the children of God, they are here styled *Jezrael,* that is, as the Chaldee Paraphrast has taken it, *the dispersed of God*; referring to their dispersion, and captivity, in consequence of forsaking Jehovah. Taken in this view, the verse has a simple, forcible, and consistent meaning;—"Call the people, to whom with fond attachment thou art devoted as their teacher and Prophet, by a name which shall continually remind them of their future dispersion. For, since the house of David, no less than the kingdom of Israel, are become idolatrous, and indulge in the impurities consequent upon idolatry, I will destroy the latter as a nation, and bring upon the former a calamity and slaughter similar to that which I authorized Jehu to bring upon the idolatrous house of *Ahab.*" This is the interpretation, which, beyond any other, the learned *Pocock* approves. His Lordship, however, rejects it for this reason; "In this way of taking the words, a punishment is denounced *for a crime not specified,* which is not after the manner of the denunciations of holy writ." Not specified? Strange assertion! Is not the idolatry of the Israelites a crime specified in the strongest terms? And if, for this crime, Jehu was just in punishing the house of Ahab, was it not a just cause of punishment to the house of Jehu, after it had become criminal in the same way? But let us hear the interpretation which his Lordship proposes:

"For these reasons, I am persuaded, that Jezrael is to be taken, in this passage, in its *mystical* meaning, and is to be understood of the persons typified by the Prophet's son—the holy seed—the true servants and worshippers of God." You see, reader, what has misled the learned Prelate: He must have it, that the Prophet had literally a son, whose life, and the circumstances of whose life, were so regulated by God, as to correspond to the general character of the Jewish nation; and accordingly, though a *reality,* yet to become a *figure,* typifying them.

With ſuch an unnatural conception in his head, it is no wonder, that his ideas ſhould be confuſed, and that he ſhould plunge himſelf, his ſubject, and his readers, in a ſea of abſurdity. When we reflect on theſe, and other palpable errors, upon points it was ſcarcely poſſible to miſtake, we feel inclined, from ſurpriſe and indignation, to indulge in a ſtyle of reprehenſion beyond the keeneſt ſeverity of Criticiſm.

Verſe 5. "And this ſhall be in that very day, when I break the bow of Iſrael in the valley of Jezrael." To this we prefer the common verſion, which is followed by Newcome, excepting that for *at* in the former, the latter properly ſubſtitutes *in*. The meaning is, that God would deſtroy the military ſtrength of Iſrael, by a ſlaughter *ſimilar* to that which the houſe of Ahab received from Jehu in the valley of *Jezrael*; the particle of ſimilitude, as is uſual with the Jewiſh and other Oriental writers, being omitted. It is obvious that *Jezrael*, the changed name of Iſrael, excited by mere aſſociation the valley ſo called; and the Prophet adopted it, as furniſhing a ſtriking and forcible illuſtration. A ſimilar figure, the reſult of aſſociation, the reader may find in Iſaiah, chap. i. 10, where the Prophet deſignates the Jews and their rulers, as rulers of *Sodom*, and people of *Gomorrah*, in conſequence of having uſed thoſe names in the preceding verſe.

Verſe 6. "And ſhe conceived again, and bare a daughter. And God ſaid unto him; Call her name *Lo-ruhamah (not beloved)*: for I will no more cheriſh with tenderneſs the Houſe of Iſrael, *inſomuch as to be perpetually forgiving them*." This laſt clauſe, agreeably to the common tranſlation, and all the ancient verſions, is rendered by Newcome, "*But I will ſurely take them away*." His Lordſhip muſt, no doubt, have good reaſons for deviating thus widely from the general acceptation. Let us hear them. "So I render with Jun. and Trem. Livelye and Houbigant, and with the approbation of Druſius. The words will not bear the ſenſe in which they are taken by *Arias Montanas*; although it is adopted by Calvin, Caſtalio, and Diodati, in our public tranſlation, and Archbiſhop Newcome: for the verb נשא in the ſenſe of taking away, never governs its object by the prefix ל." Indeed, my Lord! Will your Lordſhip be condeſcending enough to ſhew in what place of the Scriptures, or of any other Jewiſh author, it bears the ſenſe you give it?

We, however, aſſure our readers, that in no place whatever does that verb convey any ſuch meaning as *to cheriſh*, the ſenſe here affixed to it by Dr. Horſley. On the contrary, the only ſenſe which it bears, is *to remove, deceive, deſtroy*: and accordingly, his Lordſhip has not only *miſrepreſented*, but exhibited

bited a signification diametrically opposite to that of his original. 1. Many verbs in Hebrew govern their object either with or without the preposition. 2. After God had declared, in the first clause of the verse, that he would not have mercy on the house of Israel, it was necessary, in order to complete the sense, to express what he *would do* with them; and this he does express in the misrepresented clause: "For I will have no mercy on the house of Israel; *but I will surely take them away,* or *I will entirely destroy them:*"—a prediction which was fulfilled in the captivity of the ten tribes. 3. We have already observed, that the verb נשא, *nusa*, in no other place bears the sense here annexed to it by his Lordship. 4. The destruction which God brought upon the kingdom of Israel, and which is foretold in the misrepresented member, is opposed to what Jehovah says he will do to the house of Judah, in the following verse: "But on the house of Judah I will have mercy, *and I will save them.*" The event corresponded with this prediction. While the ten tribes were entirely destroyed, the house of Judah recovered itself after the captivity, and ceases not to exist as a distinct people to this day.

Verse 7. "The house of Judah with tenderness I will cherish: and I will save them by Jehovah their God: and will not save them by bow, nor by sword, nor by armour, by horses, nor by horsemen. In this passage, the critical reader must perceive a deficiency, and a redundance. *The war-chariot,* the principal instrument of warfare among the ancients, is omitted; while horses and horsemen are distinctly and superfluously enumerated. The noun סוס *sus,* denotes that species of horses, which, on account of its superior swiftness and pliability, was used in the chariot. For this reason we suspect, that, in connection with the preceding word, לחמה *leheme, war,* it was intended to signify the *war-chariots.* This conjecture is somewhat corroborated by the circumstance, that they are not joined, like the other nouns, by the copulative ו. It is certain, that in classic authors the chariot is put for the horse: thus Virgil—

"Fertur equis auriga, nec audit *currus* habenas."

On the other hand, Homer, in the following instance, uses *ιππους, horses,* for the chariot drawn by them:

Νηυσιν επι γλαφυρῃσιν ελαυνεμεν ωκεας ἱππους.

At the same time, we readily acknowledge, that instances of such a substitution may not occur in the Scriptures; and for this reason we propose this criticism only as a *conjecture.* In justice, however, to ourselves, it should be observed, that Dr.

Wheeler appears to have underſtood the words in this ſenſe; for he tranſlates them, "*Nor in war by horſes:*" and they ſeem to have been ſo underſtood by the Coptic and Arabic tranſlators. At all events, the term *armour*, as being too general, is inappropriate. The expectation of the reader is excited by being referred to Appendix N° 3; and is then diſappointed by a reference to another note, which, when found, cannot otherwiſe ſatisfy him than by being ſhort.

As the work before us, bearing an illuſtrious name, muſt neceſſarily excite ſome attention, and be deemed important by the learned, we intended to follow his Lordſhip through the whole of his verſion; but, finding that we ſhould have to diſpute almoſt every ſtep we advanced with him, we are compelled to deſiſt, and keep ourſelves, if poſſible, within the uſual limits of a Review. We cannot, however, refrain from noticing one or two paſſages more.

The prophet, repreſenting the Jewiſh nation as forſaking Jehovah and following after heathen idols, continues to deſcribe them under the figure of a faithleſs wife, leaving, for the ſake of her gallants, her huſband in the night, whom ſhe fancies as being aſleep, inſenſible to her departure. He, however, preſently riſes, and ſhews his indignation by faſtening the *outlet*. The lady, on returning from her unhallowed lovers, finds no admiſſion. The avenue being cloſed up, ſhe is compelled to follow after her lovers, but is not able to overtake them; alluding, with exquiſite beauty and delicacy, to the Iſraelites being forced to leave their own country, in conſequence of their devotedneſs to the Pagan gods. It might be expected, that his Lordſhip, having his eyes ſo ſteadfaſtly fixed upon the wife of the prophet, ſhould enter fully into her feelings and circumſtances; but, however awakened might be his paſſions, his taſte and judgment were faſt aſleep, having encloſed his own eyes, and thoſe of his Engliſh readers, with a dark curtain, ſo as not to perceive one of the moſt delicate figures in the whole volume. "Therefore, behold, I hedge up her ways with thorns, and I fence her IN with a ſtone fence, that ſhe ſhall not find her OUTLETS." In the note upon this place, his Lordſhip obſerves, "The hedge is to be made, the ſtone fence repaired; the gaps cloſed; and all made ſo firm and ſtrong, that it *will be impoſſible to find any way out.*" But, my Lord, how is it then that the lady *got out?* for it is evident, from the next verſe, that ſhe was on the *outſide* of the fence, running after her lovers, though unable to overtake them!! Chap. ii. 6.

We ſhall notice one paſſage more, and that a very celebrated one, chap. xiii. 14, which is thus rendered by his Lordſhip: "From

"From the power of hell I will redeem them: from death I will reclaim them. Death! I will be thy pestilence: hell! I will be thy burning plague." Upon this verse his Lordship has bestowed ten quarto pages, and, as is usual in the case of long notes, has left his readers more perplexed, but less wise, than before. We will, therefore, briefly, without adverting any farther to his Lordship, explain it, adopting the justly-esteemed version of Newcome. "Yet I will redeem them from the grave, I will deliver them from death: O death! where is thine overthrow? O grave! where is thy destruction?"

In the verse preceding, the prophet describes the protracted calamities of the Jews under the figure of a woman in long-continued labour; whose offspring, *as having tarried in the place of the breaking forth of children*, is expected, of course, not to be born alive. To prevent its apparently unavoidable death, God himself interposes, and becomes the deliverer: *Yet I redeem them*, &c. The prophet (anticipating, with the eye of inspiration, the restoration of the Jews, the conversion of the Gentiles, and the final destruction of the king of terror) seeing the child, though unexpectedly, *alive*, and death and the grave disappointed of their hoped-for victim, catches the feeling of a tender *husband*, who beholds the object of his affection delivered from her pain, and his child born safe and sound; and then in the language of triumph addresses the now-defeated foe, *O death! where is thy sting? O grave! where is thy victory?* For דבר *dabar*, signifies first a *bee, then* the *sting* of a bee (or, in the form of דברון κεντρον, a *stimulus*, a *goad)*, next a *wound*, or *mortality*, the effect of an inflamed wound. Moreover, the word קטב appears to have signified some *edged instrument*. Hence κοπτω, *to destroy*, among the Greeks, and κοπις a *Persian sword*. Here it seems to have been used by Hosea as the ensign of *victory*, as the bow is considered as the emblem of military power.

Such is the real meaning of this sublime and beautiful passage. The interpretation here given receives no small sanction from the authority of the apostle Paul, who understood and cited it precisely in the same light.

From these specimens, if just, our readers will perceive that the publication before us, however well intended, adds little to the store of Biblical knowledge,—it is little calculated to diffuse what is already known, or to discover what is yet hidden in the prophetic writings. Dr. Horsley has found Hosea a very difficult author; and he has left him so, with the additional incumbrance of a quarto volume, which often confirms what is erroneous in the common version, often perplexes what is

ſimple, and renders obſcure what is plain, in the original; and which, therefore, muſt be laid aſide, rather than ſtudied, by him who would attain the meaning of the Hebrew prophet. Yet the book will appear to the Engliſh reader to poſſeſs ſome merit. Biſhop Horſley, if he does not know how to interpret the Hebrew tongue with critical accuracy, yet knows how to write his own with claſſic elegance: and his tranſlation, though in many places wide of the original, is generally perſpicuous, harmonious, and forcible. The notes, both explanatory and critical, are by no means what they ought to have been. They diſplay neither the profundity of philological reſearch, nor the facility of popular illuſtration. Sometimes they are triflingly ſhort, and, at other times, run out to immoderate extent; and conſequently bear the general character of being brief without ſolidity, and verboſe without being full and inſtructive. Inſtead of containing (like thoſe of Lowth, Newcome, and Stock) collective maſſes of learned references, claſſical quotations, illuſtrative facts, or developments of peculiar phraſeology, they conſiſt chiefly of vague, and therefore fanciful explanations, general aſſertions, and arbitrary diſtinctions on the meaning of words; and are ſuch as might have been written by ſome pedagogue, better acquainted with dictionaries than with the Hebrew bible, writing for hire, and not for fame; and therefore more concerned for the quantity than the quality of his annotations. We heartily wiſh we could, with juſtice, limit theſe poſitions, by exceptions honourable to his Lordſhip: but we owe it as a duty to the public to ſtate what we conceive to be the true character of the work; and every competent judge among the learned, we are confident, will in due time confirm our deciſion.

Among the cauſes which diſqualify his Lordſhip for a biblical critic, is that *rage* for myſticiſm which pervades his volume. He is not content with the plain and obvious ſenſe of the paſſage before him; he is not ſatisfied with ſeeing what *may* be ſeen in the clear and ſteady light of day; but ſeeks to ſee what *cannot* be ſeen in the thickeſt gloom of night. The very light, which he prefers, muſt have ſome affinity to darkneſs. It muſt be the lamp, which enlightens only the cloſet of the learned; the faint and tranſient corruſcations of the aurora borealis; or flaſhes from the dark and hideous clouds of myſtery. Though we do not conſider Dr. Horſley as "mighty in the Scriptures," and therefore through inadvertence as liable to miſrepreſent them; yet he could not but be ſenſible, that in the following remark, Pref. p. ix. he was making them the vehicle of bigotry and malice: "The cherubims of the temple, and the calves of Dan and Bethel, were both

both hieroglyphical figures. The one, of God's institution; the other, of man's indirect contravention of the second commandment. The cherub was a compound figure, the calf single. Jeroboam, therefore, and his subjects, were *Unitarians;* and when his descendants added to the idolatry of the calves the worship of Baal, they became *Materialists:* for the most ancient pagan idolatry was neither more nor less than an allegorized *materialism.* The deification of dead men was the corruption of the later periods of idolatry, when idolaters had forgotten the meaning of their original symbols, and their original rites. It was not, therefore, without reason, that the ancient fathers considered the nation of the ten tribes as a general type of *heresy.*"

The late transatlantic news, which summoned the genuine friends of science and religion to mourn, as children for their deceased father, seems to have given this Prelate additional cause for triumph. When *Achilles* had retired to his ship, *Hector* began to bluster. And our Hector must feel fresh confidence from the consideration that the illustrious hero, who drove him from the field, and chased him to the walls of established power, is no longer able to return and give him battle. But he should remember, that, though himself dead, his armour survives, and is immortal; and that there are many, it is presumed, still alive in the camp of unitarianism, capable of employing it in defence of their cause.—At least, he may rest assured, that their cause, if true, will, in due time, defend itself; when the dogmas of interested and bigoted men, like morning clouds before the rising sun, shall be dispersed, and leave no other effect than that of rendering its prevailing splendour the more serene, tranquil, and delightful.

ART. CLVII. *An Inquiry into the real Difference between actual Money, consisting of Gold and Silver, and Paper Money of various Descriptions. Also, an Examination into the Constitutions of Banks; and the Impossibility of their combining the two Characters of Bank and Exchequer. By Magens Dorrien Magens, Esq.* Asperne, London. 1804.

THE object of this pamphlet is sufficiently explained in the title-page which we have just exhibited. Lest, however, it should escape the recollection of the reader, Mr. Magens has the goodness to reiterate the nature of his design in every third page. And, indeed, we must confess that these unceasing admonitions are not totally superfluous; for, had they

they been omitted, whatever may be the clearneſs of the author's own perception, he would certainly have paid too high a compliment to that of others. The connection of his reaſoning is not ſufficiently marked for vulgar eyes; but in conſequence of his benevolent ſuggeſtions, aided by due exertions of memory, we have not found it difficult to maintain to the very end of the work, a firm perſuaſion that the difference between actual and paper money is, in truth, its profeſſed object.

In order to aſcertain this difference, our author has thought it neceſſary to define the various kinds of money, and to enter into ſome general conſiderations reſpecting currency. We are conſtrained, however, to acknowledge, that it has rarely fallen to our lot to meet with a diſquiſition more vague and erroneous. The only points on which the writer delivers himſelf with perſpicuity, are the firſt ſimple operations of Exchange; and even in the explanation of theſe (for he has deemed it expedient to explain them at large) he is unſeaſonably diffuſe. But, beyond theſe elements, all is "void and formleſs." With regard to the reſult of his inveſtigations, we do not wiſh to ſpeak in very poſitive terms, becauſe we are more willing to ſuſpect our own diſcernment than his talents. Yet we muſt frankly own, that to us he appears to have eſtabliſhed, in page 2, preciſely the concluſion at which he arrives as the ultimatum of his labours. This concluſion is, that the precious metals are preferable to paper money, becauſe the latter poſſeſſes only a local value; while the former compoſe the medium of exchange in the general market of the world; or, to uſe his own *inimitable* language, "the ſame individual thing (the precious metals excepted) will not be in equal or nearly equal eſteem in China and in London; but if it is really compoſed of the precious metals, it will be of equal, or nearly equal, eſteem in both places; *Gold and Silver being acknowledged of ſuch paramount ſway, peculiar to themſelves, when talking of the world at large.*" A poſition this, which our readers will think more diſtinguiſhed by its juſtice than by its novelty.

In the firſt chapter, Mr. Magens, having aſcertained this important truth, proceeds to a minute and detailed hiſtory of a Bill of Exchange. An extract from this entertaining narrative (which Mr. Newbury will probably re-publiſh with cuts), we ſhall take the liberty of tranſcribing.—

"When two perſons, making a bargain together, reſide in different countries, and under different governments, it is then that the paper becomes a more convenient mode of payment; though the contract is made for a certain ſum of money. Thus, Mr. *Bull* of London,

London, ſends Mr. Grenouille, of Paris, cutlery ware, &c. to the amount of 1,000 *l.* ſterling, which, of courſe, he covenants to pay; and, had he no other means, muſt conſequently ſend over gold or ſilver, of weight and fineneſs equivalent to the acknowledged weight and fineneſs of 1,000 *l.* ſterling in England; but, unwilling to encounter this trouble and riſk, he inquires at the Exchange at Paris, if any Engliſhman is indebted to any merchant there 1,000 *l.* ſterling; and he finds a Monſieur Raiſin, a wine-merchant, who has ſent wines to Mr. Port in London, to the above amount: he therefore ſays to him, 'If you will give me an order upon Mr. Port, who owes you 1,000 *l.* to pay it to Mr. Bull';" &c. &c.

For the reſt of M. Grenouille's adventures, we muſt refer our readers to the work itſelf; only mentioning, that the ſtory concludes with the very pertinent introduction of *Mr. Plumb the Banker*.

From real bills, the author is naturally led to conſider thoſe that are termed *fictitious*. The ſubtlety of his diſtinctions on this occaſion is not a little extraordinary. After a deſcription ſufficiently exact and ample (at leaſt, as we conceived) of fictitious bills in general, we were ſomewhat aſtoniſhed at the formal exordium of the ſecond chapter;—"*Proceeding* in the examination of the different bills and notes in daily uſe, we find one ſpecies fabricated very frequently, called *accommodation* or fictitious bills," &c. &c. Between this ſpecies, however, and the former, no difference is ſtated, excepting, indeed, with regard to "extending the ideas a little to the tract of country, paper of this deſcription may be made to encompaſs;" the one ſpecies being conſidered as confined to domeſtic tranſactions, and the other "encompaſſing a tract" of foreign country. Omitting any further animadverſion on this particular, it ought to be remarked, that all fictitious bills have the misfortune to fall under our author's cenſure. This cenſure ſeems to us a little too vehement. The fictitious bill will not, in the ordinary courſe of trade, be received in payment, unleſs it be underſtood that the character of the iſſuer or endorſer is ſuch as to warrant a dependence on his ability to pay. In this ſenſe, then, a fictitious bill, or, to uſe a term much leſs objectionable, a *bill of accommodation*, is as much a repreſentative of property as a real bill. The former denotes the exiſtence of property; the latter, in addition to its exiſtence, denotes alſo its tranſfer. But the circumſtance of the tranſfer *alone* will not give the real bill circulation. If the credit either of B. the purchaſer, or of A. the ſeller, of the goods, be ſuſpected, the bill offered by B., and received by A. in payment, will proceed no farther. When a real bill is iſſued by a creditable merchant, it indicates, either that he poſſeſſes at the

the time the money requiſite to ſatisfy it, or that he poſſeſſes the means of commanding that money whenever he may deem it expedient. When a fictitious bill is iſſued by a creditable merchant, it in like manner indicates, either the immediate poſſeſſion, or a power of immediate poſſeſſion, of the money for which he becomes reſponſible. In both caſes, the reſponſibility is evidently the ſame, though the conſiderations for which it is incurred may not be the ſame. In both caſes too, the dependence of the holder reſts on the *general* credit and character of the drawer or endorſer. We uſe the expreſſion *general credit*, becauſe Mr. Magens lays great ſtreſs on the ſecurity furniſhed by the goods, in return for which a real bill is delivered. Mr. Thornton, in his excellent work on paper-credit, has remarked, that if "A. ſells 100 l. worth of goods to B. at ſix months credit, and takes a bill at ſix months for it; and if B., within a month after, ſells the ſame goods at a like credit to C., taking a like bill, and ſo on; there may then, at the end of ſix months, be ſix bills of 100 l. each exiſting at the ſame time, and every one of them may poſſibly have been diſcounted: of all theſe bills, then, one only repreſents any actual property." This concluſion Mr. Magens undertakes to combat: he begins, however, by admitting it in its full extent.

"That ſuch a tranſaction may take place is clear, and ſix bills for 100 l. each be given for only 100 l. of actual goods; but obſerve how theſe goods carry actual value through the whole of the ſix bills."

The reſt of his argument is in the ſame ſtyle. But it ought to be remarked that, in treating of real bills, he appears to confound the ſecurity on which they reſt, with the property which they repreſent. It is his object to prove, that real bills repreſent actual property, and this object he conceives himſelf to have attained, by proving that they are iſſued on unqueſtionable ſecurity. He thinks it demonſtrable, that the exiſtence of the goods exchanged ſucceſſively for ſix or any number of bills, affords a *protection* (it is his own phraſe) *to the whole*. Now, if *to protect all the bills* is the ſame thing as *to be repreſented by them all*, then it will follow that, in proportion to the multiplication of the bills, the goods alſo muſt be multiplied. But how is it proved that the goods "protect the whole"? If C. (ſays Mr. Magens) to whom B. ſells, becomes inſolvent, "the goods ſold him by B., protect him (B.) from loſs; and he recovers from the eſtate of C., and can pay A." Is not ſuch recovery equally poſſible in the caſe of *bills of accommodation*? No (replies Mr. Magens); for, "if there had been no actual goods ſold to C., there would have been no effects belonging to

to C.'s eſtate to ſave B." But ſuppoſe that C., before he becomes inſolvent, *gives* the goods, inſtead of *ſelling* them, to D.; or ſuppoſe, what is ſtill more likely, that he *conſumes* them. Suppoſe them to be conſumed, not by C., the *third*, but by the *ſixth* or *twelfth* purchaſer. In this event, what becomes of the *ſecurity*? Can the goods any longer *carry actual value* through the twelve bills?—for we may ſuppoſe a twelve-month's credit to be given; and it is obvious that the bills are multiplied in proportion to the length of credit.

It is unneceſſary to purſue this diſcuſſion farther, becauſe, even if we concede all that Mr. Magens has advanced upon it, he will find little reaſon to prize the conceſſion highly. It muſt ſtill remain palpably true, that real bills, no leſs than ſuch as are fictitious, may be multiplied out of all proportion to the actual property of the country. But, before we take our leave of this topic, we cannot help obſerving, that, if Mr. Magens had more deeply imbibed the ſpirit of that great champion of commercial freedom *, whom he profeſſes to regard as the guide of his ſteps, he would, as it ſeems to us, have argued, not from the utility of *bills of accommodation* to their exiſtence, but from their exiſtence to their utility. In the abſence of all penal coercion, theſe bills ſpontaneouſly exiſt; and it may therefore be fairly preſumed, that they are, within certain limits, uſeful. That they will never greatly tranſgreſs the limits of utility, may alſo be preſumed, becauſe the diſcountenance which they receive from the commercial world in general, impoſes on them a wholeſome, and, at the ſame time, a legitimate reſtraint. That, in ſpite of this reſtraint, they occaſionally lead individuals to ruinous ſpeculations, is a fact which cannot be denied; but, when admitted, what does it prove? Every branch of trade is liable to the ſame objection; and the beſt correctives for ſuch ſallies of commercial intemperance, will be ſupplied by an experience of their conſequences.

The extent to which we have already carried our remarks, will not allow us to attend very minutely to the declamations againſt the iſſue of Commercial Exchequer Bills in 1793;—declamations beſt refuted by the ſucceſs of that meaſure. In the following paſſage, the financier is, for a moment, loſt in the poet:

"The common bill of exchange .... can never operate as the grand luminary, but more properly reſembles the light of the moon, which receives all its brilliancy from the ſun-beams which illumine its ſurface; for as, in the latter caſe, without the ſun the moon would

* Dr. A. Smith.

would give no light, ſo, without actual money, bills of exchange muſt be unknown."

The third and fourth chapters treat of Banks and Bank-notes, and are, in our opinion, not without important errors. Among others, the obſervations on *currency* deſerve our notice. In the vulgar ſenſe of the word, whatever *is current* or *circulates*, may be properly denominated *currency*; but, in the apprehenſion of thoſe who have been initiated into the interior myſteries of banking, currency conſiſts ſolely of actual ſpecie, or of notes exchangeable at ſight for exactly that quantity of ſpecie which they "purport to command." "No ſpecies of money or paper, with any condition whatever, of any kind or deſcription, can be really ſo denominated." Mr. Magens looks upon every note or bill bearing intereſt, as not included in the accurate definition of currency. In this hypotheſis he conceives himſelf ſupported by the authorities of Dr. Smith and Mr. Boyd. As to the authority of Mr. Boyd, in that emphatically unintelligible paragraph where a diſtinction is laid down between the "circulator," and the "mere objects of circulation," Mr. Magens is certainly welcome to make what uſe of it he pleaſes;—*habitet tecum, et fit pectore in iſto.* Dark as it is, it has not received much elucidation from our author's comments; and Mr. Boyd would not perhaps very willingly accede to the interpretation which is here given of it. But how Mr. Magens can imagine his definition to be countenanced by Dr. Smith, would furniſh matter of curious inquiry. That eminent author is not perfectly clear on this ſubject; but he appears (as Mr. Thornton has juſtly remarked) not to have included bills of exchange in his view of the circulating medium. On this occaſion, our author's felicity of inference is ſurprizing. Becauſe Dr. Smith did not conſider bills of exchange as part of the circulating medium, and becauſe bills of exchange bear intereſt, therefore it muſt follow that, in Dr. Smith's opinion, nothing which bears intereſt can be conſidered as part of the circulating medium. Unfortunately, however, for Mr. Magens, Dr. Smith, towards the cloſe of the ſame chapter, moſt pointedly applies the term *currency* to paper bearing intereſt. In ſpeaking of the optional clauſe annexed ſome years ago to ſome Scotch bank-notes, by which clauſe, payment was promiſed either at ſight, or in the option of the directors, ſix months after preſentment, with legal intereſt for thoſe ſix months, he adds, "The promiſſory notes of thoſe banking companies conſtituted at that time the far greater part of the *currency* of Scotland; *which this uncertainty of payment neceſſarily degraded below the value of gold and ſilver money.*" Many other inſtances might be produced from the

the following pages. Mr. Magens is yet ſo convinced of the incontrovertible ſolidity of his poſition, that though he allows, a bill of exchange frequently effects many payments before it is finally diſcharged, or, in other words, that it paſſes from hand to hand, that is, *circulates*, he ſtill denies it to be *circulating paper*, becauſe it is ſubject to a diſcount. Now, bank-notes have been pronounced by himſelf to be juſtly called *currency*; what, then, was our ſurprize on reading in another part of his work, that "at preſent—the quantity of gold or ſilver promiſed to be paid for a ten-pound bank-note, is *not to be procured* for it"!

If, as it has been ſometimes ſaid, the truth of a theory is beſt appreciated by examining how far it explains difficulties, or reſolves dubious queſtions, in the ſcience to which it refers, the one which is now under our conſideration exhibits unqueſtionable marks of authenticity. Mr. Magens has, in fact, furniſhed a deciſive anſwer to the reveries of thoſe ſpeculators, who imagine that paper money alone, without the intervention of metals, would be abundantly adequate to all commercial purpoſes. This idea, ſufficiently ſuſpicious on other grounds, is now proved to be completely fallacious. No country could poſſibly exiſt with paper money alone. As no paper money, which is not inſtantly exchangeable for the precious metals, is *currency*, ſuch a country would poſſeſs no currency at all; and without ſome currency, how can commercial intercourſe be maintained? What is ſtill more wonderful, it follows from this theory of our author's, that there is now no paper currency in Ireland!

We ſhould hardly have expected it to be gravely maintained in this æra of commercial knowledge, that the commerce of this country might be carried on to its preſent extent by means of the precious metals *alone*. And yet this, as we conceive, is aſſerted by our author. He is led to this ſubject by a paſſage in Mr. Thornton's book, which implies, that "the trade of this country in particular could *not* be carried on *altogether by guineas*, if bank-notes of all kinds were by any means annihilated." In reſiſting this implication, Mr. Magens ſpeaks ambiguouſly. He may mean to contend either againſt the neceſſity of bank paper in particular; or againſt the neceſſity of paper in general, and not only of paper in general, but of any ſubſtitute whatever for gold. We cannot believe that he intends to confine himſelf to the former of theſe poſitions, becauſe it is virtually the very poſition maintained by Mr. Thornton, whom yet our author evidently regards on this occaſion as his antagoniſt. We conclude, therefore, from this and other circumſtances, that, in Mr. Magens's opinion, all

repreſentative money is ſuperfluous. Without expoſing the fallacy of this doctrine by a reference to general principles, we are content to join iſſue with our author on the caſe of Holland, which he cites with ſo much triumph. Becauſe Holland, in proportion to its population and extent, carries on as much trade as Great Britain; and yet the Bank of Amſterdam "furniſhes no additional circulating medium," he concludes that Great Britain might carry on her trade alſo without any "circulating paper." Now, allowing this repreſentation to be juſt; allowing it to be perfectly true that there is in Holland "no note,—no bill, but actual ſpecie," either in hand, or at the bank; we ſhould be glad to know at what concluſion, after all, we have arrived. Our commerce might certainly be carried on without paper money, but with far leſs facility than at preſent, and therefore not to ſo great an extent. Holland, according to our author, is deſtitute of paper money, but ſhe has triumphed over this diſadvantage, and become wealthy in ſpite of it. But then ſhe has triumphed over other obſtacles alſo;—over the ſcantineſs of her produce, the want of a ſtaple manufacture; the wretchedneſs of her embouchûres; and the inconvenience of her neceſſary connection with the continent. Now, if theſe triumphs have been obtained by an unparallelled ſyſtem of privation and parſimony, does it therefore follow, that the obſtacles which we have enumerated are not calculated to retard the commercial progreſs of a nation?—or is it ſelf-evident, that Great Britain would have attained to her preſent greatneſs, had the ſame ſacrifices been, in her caſe, requiſite? In truth, however, we are not diſpoſed to admit the juſtice of Mr. Magens's aſſumptions with regard to Holland. When he declares, that the Bank of Amſterdam "furniſhes no additional circulating medium";—when he confidently aſks, if Holland "have any ſubſtitute for money?" does he mean literally to affirm that the currency of that country is, without exception, metallic? The very transfer of bank money is an approximation, though a remote and imperfect one, to the uſe of paper. But, independently of this circumſtance; independently, too, of the loans which the bank of Amſterdam was in the habit of making, both to the city of Amſterdam and the former Dutch government, and which conſequently muſt have had the effect of increaſing the circulating medium; it might have been pronounced *à priori*, that no commerce like that of Amſterdam can poſſibly be maintained without ſome "additional circulating medium" from ſome quarter or other, nor without ſome "ſubſtitute for money." Accordingly, in point of fact, there are ſubſtitutes of various kinds. The currency conſiſts not only of actual ſpecie,"

ſpecie," but to a much greater amount of bills of exchange, of recipices, and of what are called actions and obligations. It is highly probable that theſe ſubſtitutes are much more numerous than the Bank-notes that would be required for the ſame extent of commerce. Mr. Magens's aſſertions reſpecting Hamburgh, taken in their obvious ſenſe, are equally groundleſs. Not to mention notes of transfer at the Bank, it is notorious that thoſe "ſubſtitutes for money," uſually called Bills of Exchange, are negociated to a much greater number in Hamburgh than in almoſt any other emporium of equal magnitude. It is ſomewhat ſingular, that our author himſelf has alluded to this fact.

The Bank of England is, however, the grand object at which Mr. Magens has pointed his cenſure. He takes it for granted, or profeſſes to take it for granted, that this, like all other national Banks, may properly be termed a Government Bank. But the caſes of the Bank of England, and the foreign Banks alluded to, are widely different. The connection between the former, and the exiſting government, is a connection of perfect equality, founded on motives of mutual convenience, and diſſoluble at the option of either party. The connection between the foreign Banks, and their reſpective governments, implies an intire dependence on the ſide of the Banks, and a ſupreme controul on that of the governing powers; and any attempt made by thoſe inſtitutions to deſtroy ſuch a connection, would, infallibly, produce their own ruin. The whole idea of any undue influence exerted by Adminiſtration over the Bank of England, muſt be conſidered as chimerical, unleſs ſubſtantiated by more authentic documents than any which we have chanced to meet. The aggregate of all the loans at any time advanced by the Bank to Government, amounts to a ſum comparatively trivial; and thoſe who believe in the reality of that influence which we have mentioned, muſt certainly be diſpoſed to give the Adminiſtration of this country credit for ſingular moderation in the exerciſe of its authority. It remains, however, after all, to be aſked, of what miſchief it would be productive to the mercantile world, if the Bank loans to Government had really been ſo conſiderable as we are ſometimes told they were. Government does not abſorb or annihilate the Bank paper which it receives, but iſſues it into circulation; and as long as the ſame quantity of money is in the market, merchants may obtain diſcounts with equal eaſe from whatever quarter that money enters the market. Our author, indeed, (and he is not the firſt who has adopted this language,) appeals to the mercantile difficulties of 1797, as a deciſive teſtimony of the fatal effects of that connection

nection which he so loudly reprobates. Now with regard to that question, one position seems to us undeniable. The Bank loans to Government imposed on the Directors no necessity of diminishing their discounts. They might, on the contrary, have enlarged their discounts, without calling on Government for the repayment of any part of their loans. Such a proceeding would, unquestionably, have augmented the circulating medium; but it is now universally admitted as an incontrovertible principle, that, in a season of alarm, an augmentation of the circulating medium is necessary. The Directors however, in compliance with a prejudice unhappily too prevalent, that, in proportion to the drain of their bullion, it was incumbent on them to reduce the amount of their notes, took the resolution of narrowing their accommodations to the mercantile world. By such an unseasonable, though well-intentioned diminution of the circulating medium, they literally defeated their own designs, and aggravated the dangers which they were anxious to soften.

The reasonings of Mr. Magens on this subject involve another principle, no less glaringly untenable than that on which we have just animadverted. If the Bank were unconnected with Government, he believes that it would be perfectly safe, and "never would be so loaded as to fear any casualty." On this idea, so singularly inaccurate and erroneous, our limits do not allow us to enlarge; we shall, therefore, content ourselves with referring Mr. Magens, for a complete refutation of it, to Mr. Thornton's Work on Paper Credit, chap. 4.

During our perusal of this part of Mr. Magens's performance, it surprised us, that he should not have taken an opportunity to mention a very important point of difference between "actual, and paper money," to which, of late, the public attention has been especially directed. We allude to the different effects which an excessive augmentation of paper money, or of the precious metals, must respectively produce upon the state of foreign exchanges. At length, however, we discovered that this curious subject has not been entirely overlooked by our author; but he has noticed it in a very obscure and cursory manner, and can therefore be hardly awake to all its importance and magnitude. But, for this defect, we are consoled by an edifying eulogy on the supreme excellence and stability of the London Bankers; an eulogy which, though it can boast no peculiar powers of panegyric, is yet founded in general truth, and will, we have no doubt, afford much satisfaction to the numerous friends of the respectable author.

The fifth chapter contains a comparison between the Banks of Amsterdam and of England; in which it is the most remarkable

markable feature, that the ſuperiority poſſeſſed by the Engliſh Bank, of iſſuing bank-notes, with all its variety of conſequences, is parenthetically hinted at in one ſhort ſentence;—"There being a repreſentative of money, alſo, in the ſhape of a bank-note, univerſally accredited, is a great general convenience."

The work cloſes with a ſtrong exhortation to Government, to hoard up "a ſtore of ſpecie" for the neceſſary purpoſes of the State. Is this a ſerious propoſal? And does it come from a diſciple of Dr. Adam Smith?

Of the ſtyle in which our author has delivered his opinions, perhaps our readers have already formed ſome judgment, from the ſpecimens we have occaſionally adduced. They may, however, receive additional light from the following extract:

"Continuing our review of paper, we ſee the wiſhed-for ſolid, firm baſis, reduced to a mere phantom, and ſecurity fixed on ſuch aerial heights, as to aſtoniſh our imagination, and perplex our underſtanding; till, coolly reflecting upon the attendant conſequences of this glittering and paſſing ſcene, we find true wealth to conſiſt, alone, in the poſitive poſſeſſion of commodities, the *bona-fide* property of the inhabitants of the State."

An UNPUBLISHED *Letter; from Mr Samuel Richardſon, to his Nephew, Thomas Richardſon.*

Dear Tom;

AS it is generally obſerved, that when relations come together in the manner at preſent deſigned between your Father and me, and which is alſo according to your own earneſt deſire, they frequently diſagree, by reaſon of greater expectations, on both ſides, of allowance and conſideration to be had for each other, than for mere ſtrangers: As this, I ſay, is often the caſe, I think it is not improper (that we may come to a thorough underſtanding before it is too late), to let you know a few particulars of what I expect you will make ſtandard points of your obſervation; and you will be the better able to judge how you can promiſe for yourſelf, or what you are to expect from me: And, as I ſhall give here and there a reaſon, as I go along, for what I ſay, and that ſome of them may have a nearer relation to the time to come, than now, at your entrance, it will not be amiſs if you tranſcribe theſe lines, and keep them by you for your better obſervation, that I may not be under the neceſſity of repeating to you any thing here ſet down:

down: for, you muſt know, I hate repetitions in ſuch things as this, when a perſon of your age is ſuppoſed to be duly appriz'd of his duty, &c.

Perhaps I ſhall be a little too ſerious for your preſent volatile years: but, then, you muſt conſider, that this you are entering upon is a very ſerious and weighty affair; no leſs than what is to be conſidered as the foundation of your future livelihood and well-being in this world; and what (next to another point, that you cannot be allowed to think of, for many years to come) of the greateſt importance to be well and maturely weighed: and therefore I ſhall, without farther prefacing, tell you, in the firſt place, that I expect,

1. That I ſhall be under leſs neceſſity of ſtudying your temper, than you ſhall think yourſelf under of ſtudying mine: and there is this good reaſon for it; becauſe I have lived ſo many years longer in the world than you have, and muſt not only have ſeen what is beſt for you to follow or avoid, but alſo muſt neceſſarily have ſo many other cares to purſue, that cannot eaſily or ſoon affect you, that my eaſe and quiet ought to be ſtudied in every thing in your power; and that you may rather lighten me of my cares, than add to them.

2. That you behave to your fellow-apprentices with great condeſcenſion, good manners, and evenneſs of temper, not expecting regards from them at one time, and playing antic tricks with them at others; not deſiring them to do for you, what you ſhall not be as willing to do for them: and you will be obliged to be more reſpectful to them, becauſe they will be your elders, and know more of the buſineſs than you can do for ſome time, and are, beſides, good men's ſons.

3. That you treat the journeymen with complaiſance and decency, as perſons who are your elders, and who, by due ſervice and years, are become freemen of London, or entitled to be ſo. You muſt, if you expect to be reſpected by them, ſhew a proper regard to them; do any civil, kind thing for them, that ſhall not hinder your own buſineſs, or injure me in loſs of your time, &c.; and, if you expect any reſpect from them on my account, becauſe of your relation to me, it will be exceedingly wrong, becauſe I ſhall deſire no ſuch thing of them, but as you deſerve it on your own: And let it be always remembered, that no man is to be ill uſed by you, if he happens to be poor or low in the world; for, how can you tell what your own fate may be? And even a man's being a very ſorry man, a ſot, a drunkard, (as, among ſo many, ſome may be,) does not entitle him to be ill uſed by you; for, pertneſs in youth is almoſt as great a fault as negligence, &c. in men: it will, therefore, become you to be ſerious, grave, even-tempered,

and reſpectful to every body: and this you may be, and yet be cheerful and pleaſant; for there is a proper medium between moroſeneſs and melancholy, on one hand, and flippancy and pertneſs, or ſaucineſs, on the other: And this medium I muſt recommend you to aim at, not only to make you a good printer, but a good man.

IV. If you ſee any bad example, learn to have a proper deteſtation of the action, without abuſing the man that ſets it: for, vice of all kinds is a misfortune when rendered habitual, as well as a fault, and deſerves the pity of a perſon who has not a right to upbraid, and is not injured perſonally,—becauſe it ſinks the dignity of human nature, and makes the perſon ſuffer more by it than any body elſe. Endeavour, therefore, ſo to frame your conduct, as to ſhun in yourſelf what is odious in another: and be like the induſtrious bee, which collects its honey from the bitter as well as the ſweet. Whatever you ſee in better men commendable, let it be your care to imitate it. Whatever you may be able to diſcern, even in myſelf, that may not be exactly right, make an uſeful inference of it for your own benefit, and endeavour to imitate what is better; for, we are none of us perfect.

V. Contract no intimacy with any young men in or out of the houſe, without apprizing me who they are, and knowing whether I approve of them for your companions: This may be, perhaps, a harder taſk for you to obſerve ſome time hence than at preſent: but as I ſhould be fond to build you up in ſuch a manner as may become my regards to you for the ſake of your good Father and Mother, as well as for your own ſake; and ſhall have a view to make you, if you are capable of ſo much good ſenſe as to obſerve my inſtructions, an honour to your name, and credit to the Profeſſion; I muſt abſolutely inſiſt upon it, and I caution you once for all, that if I ſee any affected diſguiſe, or endeavour to conceal your acquaintance or any of your actions from my knowledge, I ſhall conclude you are in no good way: for, what muſt that young man be, who is ſtudious to act under a maſk, and can continue in the doing of thoſe things which he thinks will not bear to be known?—I expect not from you abſolute perfection; that cannot be found any-where: but this does not hinder but you ſhould avoid theſe faults which you know to be ſo: for, he that knows his duty, and will not do it, ſhews nothing leſs than an abandoned mind.

VI. I cannot but obſerve to you, that there ſeems to be a kind of unpoliſhed roughneſs in your behaviour, and a want of that ſweetneſs and complaiſance of temper which is abſolutely neceſſary to make a perſon reſpected and beloved. To

avoid this, you ſhould determine to ſtudy every one's temper, and carefully to avoid ſaying a thing, even in jeſt, that may diſcompoſe or ſhock any one: For, why ſhould that be a pleaſure to you, which would be a pain to another?—There is difference between an inoffenſive jeſt, and making yourſelf merry at the expence of another perſon's quiet: but turn the tables; and ſee how you would like the ſame conduct from another: and 'twill make you avoid doing a diſobliging thing to any one. 'Tis a barbarous temper, and a ſign of a very ill nature, to take delight in ſhocking any one: and, on the contrary, it is the mark of an amiable and a beneficent temper, to ſay all the kind things one can, without flattery or playing the hypocrite,—and what never fails of procuring the love and eſteem of every one; which, next to doing good to a deſerving object who wants it, is one of the greateſt pleaſures of this life. I muſt tell you alſo, that there ſeems at preſent in your temper a ſort of faulty coveting after getting into your poſſeſſion, books, &c. more for the ſake of having them than reading them. You ſeem to me to aim more at ſatisfying your curioſity than informing your judgment: and this is a very great fault; which, as I am willing to believe it will wear off with your boyhood, ſo I hope it will be ſufficient for your inſtruction that I have obſerved it to you. In a word, I would have you aim to be a good huſband without being a niggard, and generous without being extravagant.

VII. I expect that you will never give me occaſion to tell you twice of a proper or right thing; and that you will not lay me under the neceſſity of repeating any inſtruction that ſhall be of uſe to you, either with regard to your buſineſs, or conduct, or behaviour. This, common gratitude will oblige you to; becauſe in all this I conſider, and ſhall always conſider, your good more than my own.

VIII. I hope you will not expect any diſtinctions from me, with regard to the relation between us, but as you deſerve them. As I ſhall take a very great pleaſure to encourage you in a manner proper to your years and to your merit; yet I do aſſure you, your merit muſt be the prime conſideration with me: it is not ſufficient with me, that you are the ſon of a Brother I love equal with myſelf. If you act not worthy of ſuch a Father, and of the relation you bear, the diſappointment will be ſo much the heavier, and ſo much the more to be reſented: and I ſhall be always able to diſtinguiſh ſo properly as, I hope, to preſerve my love to a good Brother, without favouring or affecting a naughty Kinſman: and, therefore, as it will be beſt rather to deſerve than expect diſtinctions; ſo it will be always in your power to reap thoſe advantages

tages by your good conduct, which your ill behaviour will never obtain from me:—Remember this, that a mere ſtranger that obliges one, ought to be far dearer to us than the neareſt relation who, preſuming upon the ties of blood, does nothing that one would have him do: for, 'tis the nature of a dog, and not of a man, that loves the better for being ill uſed.

IX. Let it be your obſervation to avoid thoſe faults in yourſelf, which you ſee or hear me diſlike in others. Is it not much better that you mend by another's failings than by your own? But it would be ſtill more intolerable not to mend your own, when told of them: And one thing I would very particularly inforce upon your memory; which is, that you ſhew no impatience of being told of your faults, but that you think every one your friend who tells you any thing for your good. An enemy is uſefuller to us by far than a flatterer (who is indeed the worſt enemy), becauſe ſuch an one may be made a faithful monitor to us, by reproaching us of our failings, which an ingenuous nature wants only to know or be told of, in order to mend or avoid.

X. Shun all looſe words, or raſh and inconſiderate expreſſions: Your education hitherto, I know, has, or ought to have, made this caution unneceſſary to you: but, as you are coming among a ſet of people of different manners and behaviour, you will obſerve greater liberties than are decent, perhaps, taken in this reſpect by ſome of the moſt profligate of them, (for, a printing-houſe is but an indifferent ſchool for good manners,) which, I hope, you will rather diſlike than give into: for, it would be a great affliction to me, that you ſhould ſo behave as to loſe the fruits of the good education your Father has been at a great expence to beſtow upon you; and that I ſhould learn you a trade at ſo dear a rate as by the forfeiture of your morals.

XI. With regard to your trade, I muſt deſire you to avoid two things, vizt, idleneſs and eye-ſervice: and, in your working-time, by reading or any other amuſement, do not waſte your hours; for, in this reſpect, you may become a very good or a very bad example to the reſt of the apprentices; who will ſoon take the ſame liberties you give yourſelf; and ſo I ſhall have all the care and trouble of idle and impertinent boys, without the profit that ought to accrue from their diligence and good performance. Remember, there is a time for every thing, and you may employ your holidays or ſpare-time in reading: and this (as your buſineſs itſelf is a ſeries of reading), I am perſuaded, will be ſufficient, except you ſhould be ſo undeſerving as to amuſe yourſelf, through an idleneſs of diſpoſition, with a book, when you ſhould be at work.

XII. It need not be ſaid that I ſhall expect from you (more than from another) a watchful eye for my intereſt, and to ſee nothing waſted or miſapplied: but I would not have you quick to trifling and immaterial faults, ſo as to bring upon yourſelf the imputation of a ſpy or a tale-bearer: and this you muſt be very careful of; for, elſe, you will make all the houſe your enemies, and will lead a very uneaſy life with them, eſpecially in my abſence: But your indenture will tell you that you muſt not ſee me wronged.

XIII. I am ſometimes, when I think of ſome few things I have obſerved in you, afraid of an inattention and heedleſſneſs that makes me apprehend I ſhall be obliged often to give you the ſame inſtructions, before you will obſerve them as I wiſh: If this ſhould be ſo, and that you ſhould ſhew an obſtinate, ſtubborn temper, ready to commit faults, and impatient to hear of them; then I ſhould have no manner of comfort in taking you, and you had better never come to me; for I ſhould ſurely, by a bad conduct, be quite eſtranged from you, and forgive it leſs in you than another.—I hope the few obſervations I hint at, are only the effects of your youth and inexperience; and ſo I am willing to think the beſt: but indeed I muſt tell you, that I take the pains to write this, becauſe I may have occaſion to ſay the leſs; becauſe it may have the ſtronger impreſſion upon you, and becauſe I expect you ſhall alter any little thing in your temper and behaviour as you advance in age;—in ſhort, that as you grow older, you grow wiſer; and that you make ſuch uſe of the hints I here give you, that the benefits accruing from them may rather appear the effects of your natural diſpoſition, than that ſuch hints were neceſſary. And, that you may be the better able to judge of me, I will tell you, it is my way very jocoſely, when the world does not put me too much out of humour, to rally and banter for ſmall faults; which, nevertheleſs, it is to be obſerved, I would have, ſeriouſly, mended: and if a pleaſant behaviour has not a proper effect, then I become ſerious in my turn, and ſhall let you know it in a leſs agreeable manner: And this hint I leave you, to make a proper uſe of.

XV. I expect, as to bed-time, working-time, ſpare-time, Sundays, &c. an entire conformity to the rules of the houſe, and thoſe I ſhall from time to time give you; and that you take the directions of thoſe I ſhall intruſt with the management of things in my abſence, with the ſame regard as if I gave you them myſelf; your readineſs in this particular will be attended with this double benefit to yourſelf;—That, as he never knows how to command, that could not in his place obey; ſo it will ſhew me, that I may, ſo much the ſafer, in proper

proper time, if it pleaſe God to continue my life, commit things to your management: and people will be the readier diſpoſed, by the example of your ſubmiſſion to the rules of your elders, to pay regard to yours, when your good conduct ſhews you to be fit to be intruſted with a ſuperior direction yourſelf.

XX. Till you get a good inſight into your buſineſs, if you are for talking with the men, or your fellow-apprentices, let it be about your buſineſs; and then you will not have occaſion to talk impertinently or much; and every queſtion you aſk will bring with it ſome improvement. But it is very proper for you to remember that it is very unbecoming for young people to talk much, eſpecially among their elders; they ſhould rather hear than ſpeak: and a cloſe mouth, generally, is the ſign of a wiſe head. What if your fellow-apprentices ſhould happen to be pert, ſaucy, or talkative? Does not every one blame them for it, and call it by the name it deſerves? And would you follow the worſt examples? Nature has given two ears to one tongue: and what is this for, but to teach that *all* men, and much more *young* men, ſhould hear twice as much as they ſhould ſpeak? And I earneſtly deſire that in your working-times I may ſee far more of the produce of your fingers, than hear of your tongue. Obſerve all thoſe who ſpeak much, how little is ſaid that is fit to be remembered afterwards: and then think what a ſhame it muſt be in ſuch who are always rattling and prating of what is not worthy to be remembered for an hour, or even fit to be repeated, as too generally is the caſe. It was once preſcribed to a very talkative perſon, under a penalty which they conſented to, to reſolve to keep ſilence but one day, and, inſtead of it, to write what they would otherwiſe have ſaid:—What was the effect of this? They were quickly tired of writing, and what they did write was ſuch ſtuff, that they were quite aſhamed it ſhould be ſeen: But this was a perſon of ſome modeſty that could be aſhamed; whereas the generality of the youth of this forward age are ſuch confident creatures, that they know not how to talk, nor how to be aſhamed. I do not expect you ſhould never ſpeak but in ſentences, or that you ſhould be a mute and a mope: There is a medium in all things: and that is what you are to aim to hit upon, as well in this as in all other caſes.

There is one thing that is left behind, and more neceſſary than all the reſt, and which, duly obſerved, will crown and ſecure all the reſt; but which, I hope your good education and common ſenſe will render it but juſt neceſſary for me to mention; that is, your duty to GOD, and inculcating the fear of Him in all your actions and views: This will make you juſt

to every one, and will ſecure, like a ſtrong wall, all your other virtues, and bring down a bleſſing upon all your honeſt endeavours: and if you hope to thrive and do well in the world, your due obſervations of this, whatever examples you, in this bad age, may ſee to the contrary, will make your hope reaſonable and well grounded.

I told you I ſhould be very ſerious with you: but I hope an article of this prime importance will not be thought by you too grave for any part of your life.

I have been longer than I intended; yet I could ſay more: but other things that time or particular occaſions may make farther neceſſary, I ſhall, if God ſpare my life, inform you of as we go along, and as they ſhall be requiſite. Meantime, copy out fair theſe articles, which may ſerve as preliminary ones to our coming together: and believe that they are the effects of that extraordinary care which I have for your welfare: and, by making a proper uſe of them, ſhew your gratitude to

Your affectionate Uncle and Friend,
S. RICHARDSON.

BOOKS

Published in the Months of July and August 1804;

With brief Notices of thoſe that are not reſerved for more ample Examination.

The Limit to our Inquiries, with reſpect to the Nature and Attributes of the Deity. A Sermon, preached before the Univerſity of Cambridge, July 1, 1804. By George Law, D.D. Prebendary of Carliſle. 4to. pp. 38; price 1s. Faulder, London. 1804.

THE ſubjects choſen by Dr. Law to ſhew that there are inquiries which lie beyond the utmoſt ſtretch of human comprehenſion, are; 1. The operation and influence of the Holy Spirit. 2. The difficulties which occur in reconciling the liberty of man with the foreknowledge of God. And, 3. The doctrine of Trinity. Theſe are topics which have given riſe to endleſs debates; but we doubt whether they are the beſt that might have been choſen for the purpoſe, becauſe they are controverſial. A thouſand other ſubjects might have been ſelected, to prove how inadequate human reaſon is in reſearches that relate to Creating Power: every animate being, every blade of graſs, every particle of matter, poſſeſs properties for which the wiſeſt philoſopher cannot account. In all the works of the Deity

Deity there is that which says to the human faculties, "hitherto thou mayest come, but no farther:" we would not, however, infer from this, that the laws and operations of nature are not to be investigated. Though it is unreasonable to expect that the finite should comprehend the infinite, yet it is our duty to use and employ the powers delegated to us, in the best manner possible: we are not to bury the talent entrusted to us in the earth, but should endeavour to turn it to that account for which the Creator gave it.

Lectures on Preaching, and the several Branches of the Ministerial Office: including the Characters of the most celebrated Ministers among Dissenters, and in the Establishment. By the Rev. P. Doddridge, D.D. 12mo. pp. 126; price 2*s.* 6*d.*

THE editor of these Lectures laments that they have so long lain in manuscript. We doubt very much if ever the author intended them for the public eye. Some of the maxims, as they now stand, are unworthy the general character of Dr. Doddridge: thus in the twenty-fifth lecture, which is on the proper behaviour to other ministers, he says, "Avoid every thing that looks like sheep-stealing: assist them as much as you can in their temporal affairs. For this purpose, keep up a correspondence with people in good circumstances, and those who can inform you of legacies, &c." As we are informed that all the manuscript copies of these Lectures differ from one another in some particulars, we trust that such sentiments as those which we have quoted are spurious, and that we are not to impute to the Doctor a system of selfishness which they appear to inculcate. We fear the publication, more than fifty years after the death of the author, was not dictated by the best motives: we wish it may not have originated for the sake of the paltry profits which may be expected to attach to it.

The Military Mentor; being a Series of Letters recently written by a General Officer to his Son, on his entering the Army: comprising a Course of elegant Instruction, calculated to unite the Characters and Accomplishments of the Gentleman and Soldier. 2 vols. small 8vo. pp. 600; price 10*s.*

WHO the writer of these letters is, we are not informed: whether he be, as is represented in the title, a general officer, or, as we suspect, a person assuming the character, the instruction contained in them is excellent, and the style in which it is conveyed is simple, manly, and well adapted to the subjects discussed. The number of the letters is forty-four; in the course of which there is left untouched scarcely any topic that may be said to be connected with the military profession. A strict attention to the precepts laid down, is undoubtedly calculated to form the Gentleman and the Soldier: and we assert, without risque of contradiction, that no young officer can read this work without profit: we have not space for long quotations; a single one, from the letter "On Humanity," will shew the

the ſpirit and tendency of the work much better than a mere deſcription:

"A noble inſtance of humanity is that of the admirable Sir Philip Sidney, at the battle near Zutphen, where he diſplayed the moſt undaunted courage. He had two horſes killed under him; and, while mounting a third, was wounded by a muſquet-ſhot from the trenches, which broke his thigh. He returned, about a mile and a half, on horſeback, to the camp; and, being faint with the loſs of blood, and with thirſt through the heat of the weather, he called for drink. It was brought him: but as he was putting the veſſel to his mouth, a poor wounded ſoldier, who happened to be carried by him at that inſtant, looked up to it with wiſhful eyes. The gallant and generous Sidney took the bottle from his mouth juſt when he was going to drink, and gave it to the ſoldier, ſaying, 'His neceſſity is yet greater than mine.'

"Never forget, my ſon, the following maxim; which, though invariably true, is too little regarded: namely, 'that for us to be completely happy, thoſe about us muſt be happy alſo.' Be cautious of unneceſſarily making one individual wretched: the remorſe that will follow upon ſuch a crime, will embitter all your future days."

Obſervations and Reflections on the State of Ireland, &c. By Robert Hearne Tighe, Eſq. 8vo. pp. 83; price 2s.

THESE obſervations and reflections are ſubmitted to the Britiſh nation; and they deſerve the particular attention of thoſe who have a voice in the Legiſlature, and who ought to be well acquainted with the miſeries to which the Catholics in Ireland are ſubject, and the means of redreſſing them. Mr. T. is a Proteſtant, and he writes with the candour and ſpirit of a true Chriſtian. He aſſumes, as an indiſputable fact, "that the evils of Ireland, the defects and deficiencies of her internal policy, all ſpring from, or are connected with, the religious diviſions of her people. No remedy can be of any avail, that does not act beneficially upon thoſe diviſions; therefore, whoever attempts to pour balm into the wounds of Ireland, with a conſtant, timid evaſion of every conſideration of this great original cauſe, can only expect the reputation and ſucceſs of a quack."—He appeals to the opinions and ſpeeches made by the greateſt ſtateſmen of the day, for the accompliſhment of an object which was expected would be the neceſſary reſult of an union between the two countries.

We give Mr. T. full credit for the ſincerity of his ſentiments; and if there be any who would call in queſtion his motives, let ſuch read his own repreſentation of the matter:

"In expreſſing myſelf thus favourably of the character and wiſhes of my Roman Catholic countrymen, I am intereſted by no other partiality, by no other views of ſelf-intereſt, than what naturally reſult from, or are inſeparably connected with, the character under which I have preſumed to intrude myſelf upon public notice. As a proteſtant proprietor of Ireland, I feel deeply intereſted in every thing that tends, in my opinion, to impair, or to add to, the ſecurity and

and prosperity of the state now, and I hope ever likely to remain, essentially protestant; and I freely avow a partial interest in the situation, character, and conduct of those by whose industry my property must be improved, and on whose character and conduct the comfortable enjoyment of it must so materially depend."

An Irish Catholic's Advice to his Brethren, how to estimate their present Situation, and repel French Invasion, Civil Wars, and Slavery. By Denys Scully, Esq. Barrister at Law.—2d Edition; pp. 117; price 2*s.* 2*d.* Dublin. 1804.

TO demonstrate to his countrymen that it is their peculiar interest to adhere to England, and to reject the insidious amity of France, Mr. Scully appeals to facts, which, though well known, and faithfully exhibited on the page of history, he thinks it right to recall to their recollection. The Irish were deceived and abandoned by the French, when they were struggling in defence of King James: and besides the numbers who fell in battle, 14,000 veteran soldiers were enticed on board the French fleet, were sent upon the most hazardous enterprises, and all perished the dupes of their pretended friends. In the year 1760, Thurot, a French adventurer, landed in the north with troops; when they plundered the country, and attempted to retire. In 1796, and again in 1798, other attempts at invasion were made, and the Irish well remember the conduct they pursued, and the atrocities they committed. Upon these, and many other facts, Mr. S. grounds a very spirited address to the Irish Catholics, which, it should seem, made a considerable impression on the minds of those by whom it was read. As a specimen of his style, and to shew with what zeal he pleads his own cause, we shall lay before our readers the following passage:

"Many districts are oppressed by dangerous vagrants, and that description of persons called *Coherers*, who, without any certain calling, wander among you, upon unknown missions, or for dark and doubtful purposes. I do not incite you to become informers against the houseless and unprotected stranger, whose only crime is his poverty; whose dwelling, fire may have consumed, or terror may have chased him from. But I would guard you against the spreader of news, and the vehicle of idle rumours, especially of apprehended assassination or massacre: observe him with vigilance; question his drift, and scrutinize his real purposes: if you do not obtain a satisfactory result, bring him before the nearest magistrate, or at least intimate your suspicions to your gentry and clergy. I do not require you to abolish wholly those usages of hospitality which you have received from your fathers, and which you retain as sacred. But, for the sake of your own safety, suspend, for a while, the indiscriminate practice of it: it is, at all times, highly oppressive to your industry, and hazardous to your quiet. Entertain no person whom you do not know to be well conducted in society, and peaceably disposed. Tell such persons, that, in these critical times, every person ought to be found in his own parish, dwelling among his own relations, or engaged in some industrious pursuit or fixed occupation of life;

life; that much ſuſpicion and hazard attend their preſence and ſociety; that your reception of them may involve in it your ruin and that of your families; and that you expect that they will betake themſelves elſewhere. Tell them theſe things, and they will no longer importune you to harbour or tolerate them amongſt you."

The Complete Navigator; or an Eaſy and Familiar Guide to the Theory and Practice of Navigation, with all the requiſite Tables, &c. &c. By Andrew Mackay, LL.D. F.R.S. *Ed.* &c. Author of the Theory and Practice of finding the Longitude at Sea and Land, 8vo. pp. 480. Price 10*s.* 6*d.*

This is evidently the work of a man of ſcience, of one who underſtands the ſubject which he profeſſes to teach. To us, there appears to be nothing wanting for the complete inſtruction of the young mariner in nautical affairs. The elementary principles are laid down with clearneſs, and with as much conciſeneſs as is conſiſtent with perſpicuity. The ſtructure and uſe of Hadley's quadrant, and other inſtruments, in the third book, will be readily underſtood by Dr. Mackay's account of them. The ſhip's journal from England to Madeira, is admirably calculated to ſhow how much, practical ſeamanſhip depends on theory;—and the miſcellaneous articles which include the application of trigonometry to menſuration; the method of ſurveying coaſts and harbours, of knowing the fixed ſtars; the nature of the winds, and when and where they may be expected; and the rules for predicting the weather; will be all of conſiderable uſe to the mariner.

An Eſſay on the Conſtruction, Hanging, and Faſtening of Gates, exemplified in ſix Quarto Plates. 2d edit. By Thomas N. Parker, Eſq. M.A. Large 8vo. pp. 116; pr. 6*s.*

It is no mean praiſe of ſcience, properly ſo called, that it is applicable to apparently trivial, as well as to the more important concerns of life. The author of the work now before us has ſhewn in what manner, mathematical and pure mechanical knowledge may be applied to the conſtruction, hanging, and faſtening of gates. The Plates, which are the only part of the work noticed in the title-page, are well executed, and the illuſtrations ſhow that Mr. Parker writes on a ſubject which he has well conſidered, and to which he is fully equal. Every perſon who employs much of his time and attention on a particular object, is apt to magnify the importance of that object. The notice of an expenſive book, on a ſubject ſo trivial as that of gates, may lead the public to ſuſpect Mr. P. has too highly appreciated his own labours; but thoſe who do him the juſtice to peruſe his work, will, if we miſtake not, give a different deciſion. He ſets out with a maxim which is indiſputably true, viz. that "While ingenuity is wont to employ itſelf excluſively in the more abſtruſe reſearches of art and ſcience, economy and convenience are leſs regarded, and ſlow of improvement; although the moſt important concerns are dependent upon, and oftentimes made up of, ſuch as are individually of ſmall notoriety." And the devaſtation which the want of well-faſtened gates occaſions, will lead thoſe

those who are more immediately interested in the business, to consider the methods laid down by Mr. Parker, or, at least, to endeavour to profit by his theory.

"The perseverance and success with which horned cattle and horses assail the hinges and latches of gates, must be readily admitted; and the consequent mischief, by their devouring and trampling under foot crops which had been destined for the sickle, or the scythe, is not easily to be calculated: for the occupiers of land grow callous to losses which are familiar to them, as the magnitude of an evil becomes less obvious, from the frequency of the recurrence."

On the *Modifications of Clouds*, and on the Principles of their Production, Suspension, and Destruction. By Luke Howard, Esq. pp. 32: price 2 *s.* 6 *d.*

This work, we suspect, has already been before the public, in a series of papers inserted in a respectable periodical publication: the subject, however, is in many respects entitled to notice. Little is yet understood of meteorology; the causes that produce the several changes in the atmosphere, are known with no degree of certainty; yet there are few subjects in which people are more interested. Some popular opinions, Mr. Howard positively contradicts; and he lays down positions with a confidence founded on observation and experience.

"If," says he, "clouds were the mere result of the condensation of vapour in the masses of the atmosphere which they occupy, if their variations were produced by the movements of the atmosphere alone, then, indeed, might the study of them be deemed an useless pursuit of shadows, an attempt to describe forms which, being the sport of winds, must be ever varying, and therefore not to be defined. But the case is not so. Clouds are subject to certain distinct modifications, produced by general causes, which affect all the variations of the atmosphere: they are, commonly, as good visible indications of the operation of these causes, as is the countenance of the state of a person's mind or body.

"It is the frequent observation of the countenance of the sky, and of its connection with the present and ensuing phenomena, that constitutes the antient popular meteorology. The want of this branch of knowledge renders the predictions of the philosopher (who, in attending only to his instruments, may be said only to examine the pulse of the atmosphere) less generally successful than those of the weather-wise mariner, or husbandman. With the latter, the dependence of their labours on the state of the atmosphere, and its direction of its currents, creates a necessity of frequent observation, which, in its turn, produces experience."

The object of this tract is to enable the meteorologist to apply the key of analysis to the experience of others, as well as to record his own with brevity and precision: hence he introduces a nomenclature, applicable to the various forms of suspended water, or to the modifications of clouds, which, he says, are commonly as distinguishable

tinguiſhable from each other as a tree from a hill, or the latter from a lake. The nomenclature is taken from the Latin language: and we have, as ſimple modifications; the *Cirrus*, the *Cumulus*, and the *Stratus;* the intermediate modifications are the *Cirro-Cumulus*, the *Cirro-Stratus;* and the compound modifications are *Cumulo-Stratus*, and the *Cumulo-Cirro-Stratus vel Nimbus*. To each of theſe is allotted a diſtinct definition, and afterwards are ſubjoined explanations and illuſtrations, accompanied with plates.

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We have ſeldom ſeen a book, the title of which has ſo well correſponded with the contents. The Poems are, perhaps, in general too long, but they are rendered level to the capacity of young children, who will readily enter into the ſubjects on which they treat. The poetry is very ſuperior to what is uſually found in books of this kind, and the moral tendency of the whole is excellent: we give, as a ſpecimen for our youthful readers, "THE GLEANER," not becauſe it is the beſt, but becauſe it is one of the ſhorteſt:

" Before the bright ſun riſes over the hill,
In the corn-field poor Mary is ſeen,
Impatient her little blue apron to fill
With the few ſcatter'd ears ſhe can glean.

She never leaves off, or runs out of her place,
To play, or to idle, and chat;
Except, now and then, juſt to wipe her hot face,
And fan herſelf with her broad hat.

'Poor girl! hard at work in the heat of the ſun,
How tired and hot you muſt be;
Why don't you leave off, as others have done,
And dance with them under the tree?'

'Oh, no! for my mother lies ill in her bed,
Too feeble to ſpin or to knit:
And my poor little brothers are crying for bread,
And yet we can't give them a bit!

'Then, could I be merry, and idle, and play,
While they are ſo hungry and ill?
Oh, no! I had rather work hard all the day,
My little blue apron to fill'."

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are worthy their attention. To ſuch at leaſt it may be recommended as a poſt-chaiſe companion to enliven the dull details of a common itinerary.

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